

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LXII.

Jackson, Miss., January 4, 1940

NEW SERIES
VOLUME XLII. No. 1

Who's Who and What's What

As the usual W.M.U. page was required for another purpose, their copy will be found on another page.

Christmas checks totaling \$23,000 were mailed out to retired Methodist preachers in North Carolina, and to widows of preachers by the Duke Foundation.

The minutes of the Panola County Association, of which brother W. E. Lee is clerk, won first place in the state this year in the contest for the best association minutes sponsored by Dr. E. P. Alldredge of the Sunday School Board. The Minutes of the Lauderdale County Association of which brother J. T. Phillips is clerk won second place.

The Parkway Baptist Church will hold a B.T.U. Study Course January 8-12. All departments will have the Manual taught. Miss Eunice Sandlin will have charge of the Story Hour, assisted by Mrs. Clifton Tate; Mrs. Merle Owens, Junior department; Miss Margaret Causey, Intermediate department; Earl Clark, Senior department and Clifton Tate, B.A.U. department.

During the Christmas holidays Rev. David E. Cranford and Miss Williams of Jackson were united in marriage. Brother Cranford is a student in the Louisville Seminary and has been pastor at Rosedale and Madison in Mississippi. He is a son of Rev. and Mrs. Jack Cranford of Seminary. The best wishes of a host of friends will attend them.

The Sledge W.M.U. had a successful social meeting just before Christmas at the church with Mrs. F. G. Stone acting as hostess and Mrs. Will Holden program leader. Others participating were Pastor R. W. Porter, Mrs. Chester Taylor and Miss Davis. A Christmas tree was loaded with gifts. A box of presents from the W.M.U. went to Pastor Porter and wife. Refreshments were served at the close.

Press reports announce the appointment by President Roosevelt of a representative to the Vatican at Rome in connection with the Pope's peace proposal. We feel that this is unwise and exceedingly inappropriate. We are in favor of every proper means to secure peace, but, in our judgment, this appointment and recognition of the Catholic hierarchy is unnecessary and improper, and, in the light we have, we register our opposition.—The Baptist Courier.

We have received a copy of the proceedings of the Baptist World Alliance, held in Atlanta, Ga., last July. This is a volume of 319 pages, and follows the usual form, which has prevailed in the past. In addition to the program, officers, committees and proceedings, it contains the various addresses delivered at the Alliance, and will be a most useful volume to those who care to be informed as to the work of this worldwide Baptist organization.

Pastor E. I. Farr is leading in a worthy way at Mt. Oral Church, Jones County to which he was recently called. Already a good program is made out for the whole year 1940. The budget provides \$1,340, including the Baptist Record for every family. Jan. 7 is Loyalty Day. A building committee is planning the completion of the church house; a Brotherhood is in immediate prospect. The church plans to build a pastor's home.

AN AMBASSADOR TO THE VATICAN

(Extract from address of President Geo. W. Truett before the Baptist World Congress)

Let us hark back again to the great doctrine of Religious Liberty, and its inevitable corollary, the Separation of Church and State. I speak now this special word to our Baptist people of our United States of America. While we are lamenting the loss of religious liberty and other civil rights, in different sections of the world, it behooves us to open our eyes to insidious encroachments here in our own land. With a great price, our fathers purchased this great freedom which we now enjoy. Let us see to it that we do not forget it, nor allow anybody else to forget it. Over a great bridge is a tablet which reads: "This is what the bridge cost." Then follows the list of names of the workmen who lost their lives in the building of the bridge. We have no complete list of the many who suffered in this land that we might have the priceless boon of religious and political liberty. Their epoch-making service must not be forgotten. "Eternal vigilance is the price of liberty." In illustration of the subtle, but real encroachments upon liberty in America, take the fact of the allocation of public funds to sectarian purposes. That question has long and often been in the public mind, in one form and another. Bills are proposed, in various states again and again, for taxes to be appropriated for sectarian schools. If haply any of our Baptist people have, in an hour of weakness, been in any way enthralled by this encroachment let them speedily repent of such inconsistent course, and go and sin no more! Nothing in all the world is worth doing wrong for! Right at this point all our people need to be wide awake to danger, and faithful to principle, or results will badly plague us, later on. Once more, the frank declaration is here made that any trend or suggestion of the possible establishment of diplomatic relations between the United States and the Vatican would call forth an immediate and unyielding protest from uncounted millions of our American people. Our doctrine of religious liberty in America is for all our people alike. The Pope is simply the honored head of the Roman Catholic Church, and the plea that his dominion over a few acres of ground, called the Vatican City, gives him the status of a temporal Sovereign, is essentially unreal. He has, in fact, no better title to receive governmental recognition from the United States than has the Archbishop of Canterbury, or the Moderator of the Presbyterian General Assembly of the United States, or the Presiding Bishop of the United Methodist Church of this country. We call God to witness that we do not wish to be petty and inconsistent and unchristian in our frank reference to this matter. But we do wish to be consistent and faithful to priceless principles, profoundly believing that these principles are of indispensable value, alike to Baptists, to Protestants of every name, to Catholics, to Jews, to Quakers, to everybody in our land.

Throughout the South "The Baptist Record" usually means the paper by this name published in Mississippi. But there is another "Baptist Record" published in Iowa, and sometimes the brethren may get us confused. It will be well for those quoting from either paper to indicate which one is meant. Neither of us would wish to get credit due the other.

LIFT UP YOUR HEADS

We are now at the gates of a new year. We can well join in the glad acclaim of the psalmist in saying "Lift up your heads, O ye gates; And be ye lifted up ye everlasting doors: And the King of Glory shall come in!" Let the Lord be the first to enter. He is worthy! He is the King of Glory. "The earth is Jehovah's, and the fulness thereof; the world and they that dwell therein. For he hath founded it upon the seas, and established it upon the floods."

And it is our privilege to have him as our royal guest. He waits for us to welcome him at the gates of our hearts and at the portals of the new year. How gracious of Him to come in! How blessed we are in having the privilege of opening the gates for his entrance. He waits upon our welcome. He does not force himself across our threshold. They say in England every man's home is his castle. The king himself does not cross its threshold except by invitation. Even so in our hearts and homes the Lord waits upon our invitation. Jesus said, "Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord." Let us lift up the doors for him to come in.

How can I do this? How can I have the King of Glory to come in? David answers that question for us and for all. "Who shall ascend into the hill of Jehovah? And who shall stand in his holy place? He that hath clean hands and a pure heart; who hath not lifted up his soul unto falsehood, and hath not sworn deceitfully." We may have Him as our guest, if we are willing to have Him as our Lord.

It is said that laymen will be given prominent place on the program of the Southern Baptist Convention to meet in Baltimore in June.

North Carrollton Church will on the fourteenth meet to discuss the plans for a new building. Brother Earl Waldrup is pastor and the church is making good progress under his ministry.

Elsewhere will be found announcement of the meeting of Sunday School Associational officers and selected representatives at First Church, Jackson, Jan. 8. See the Sunday School Department.

The regular quarterly meeting of the Jones County Associational Brotherhood will be held at West Laurel Baptist Church on Monday evening, January 8th. The theme of the meeting will be the "Church Loyalty Campaign." Dr. Norman Cox of First Baptist Church Meridian will bring the message. The meeting will begin at 7:00 o'clock with a 30 minute social and fellowship period, this will be followed by 15 minutes devotional, 30 minutes business and reports, and then at 8:15 the message by Dr. Cox. The men of nearby counties are invited. Write Rev. J. H. Street if you are coming, and how many men you will bring.—Harry Smallwood, President.

According to The Missionary Review of the World, the national income in 1937 was \$40,000,000,000. The amount spent for alcoholic drinks was \$4,000,000,000, or 10 per cent. The sum of \$3,500,000,000 or 8 per cent, was expended for tobacco. Five per cent, or \$2,175,000,000, went for education. The amount spent for religion was only \$793,000,000, or 2 per cent. That means that more than five times as much was spent for liquor, and four times as much for tobacco as for religion.—Michigan Christian Advocate.

Sparks and Splinters

United States of Europe! Did you ever hear of the Kilkenny Cats?

Arkansas Baptist churches received 11,492 members last year by baptism, an all time record.

Rev. E. A. Peatoff for some years evangelist becomes pastor of First Church, Danville, Ky.

The whole force at Baptist Headquarters in Jackson are grateful for many friendly and fraternal remembrances during the holidays.

Our Baptist students in Mississippi conducted revival meetings during the holidays at Okolona and Carrollton.

Before the Christmas holidays the party of missionaries going to Nigeria, Africa reached Lisbon, Portugal and were to sail on a Dutch ship Dec. 27 for their work in Africa.

The W.M.U. of First Church, Laurel, sent in a check for over \$600.00—their gift to the Lottie Moon offering for Foreign Missions. If you knew those women you would not be surprised.

Prof. Chester Swor, of Mississippi College, who is spending this session in revival meetings among young people throughout the South, spent the holidays with his mother at Clinton.

Dr. and Mrs. W. C. Tyler of Blue Mountain welcomed a son into their home just before Christmas. That is about the best Christmas gift that can be found anywhere. Congratulations.

After two years of service as pastor of Concord Church, Rankin County, brother O. L. Byrd resigns to accept work elsewhere. The church has called Rev. F. M. Britt of Florence for 1940, for one-fourth time.

Send help to the starving people of China, by sending your check to the Foreign Mission Board, Richmond, Va., Box 1595. This is the quickest way to get it there. Or send to the Convention Board office in Jackson, Miss., designated.

Bowmar Avenue Church, Vicksburg and Pastor J. M. Cook, have adopted the Pastors' Retirement Plan of the Relief and Annuity Board in Dallas beginning Jan. 1. The vote was not only unanimous but enthusiastic. Six new deacons were recently ordained and they are all unusually constructive in their plans for the future. —J. M. C.

"Points for Emphasis," the little coat pocket commentary on the Sunday school lessons for 1940 by Dr. H. C. Moore, is now ready and may be had from The Baptist Book Store for 40c. The book is a little larger this year. Those who have used it in the past need no urging to buy it. Those who have not will never regret getting one now.

The Virginia Baptists appear to have been somewhat unsettled of late as to the time of meeting of their state body. They met in November, 1939, and now it seems they are returning to February as the date of meeting. So it is announced that the 1940 meeting will be held for two days at Grove Ave. Church in Richmond, Feb. 27-28.

In the Religious Herald, Dr. S. C. Mitchell of the University of Richmond has an article which reviews the efforts of the early statesmen in America "to form a more perfect union." He indicates that one serious hindrance to the early union of the American states was the existence of state tariffs. The idea is that maybe this is the fruitful source of wars between nations today. Maybe Mr. Hull, the American Secretary of State is right.

There has got to be a revaluation of Christian Education among Baptists. Many colleges have passed away, and many others have passed from denominational control. Judson College in Alabama is said to be the oldest Baptist school for girls in America. Recently the Alabama Baptist reported it in financial trouble, needing \$15,000 before Christmas and more immediately following. If the Baptist schools go out of business, the largest supply of trained and interested workers is cut off. To fail to meet the needs of our colleges is the shortest sighted policy imaginable.

Pastor Hosea B. Price of Fernwood went to the Baptist Hospital in New Orleans just before the holidays. We hope he is on the road to recovery before this.

Christian people in Mississippi should now pray for the incoming governor, Paul B. Johnson, and for the legislature. They have serious work ahead. "Pray for all that are in authority." I Tim. 2:2.

Deacon A. Z. Broome of Hickory Grove Church, Sumrall, Rt. 2, writes that brother Z. A. Polk resigned the care of the church in October, after serving ten years and three months. The church family learned to love brother Polk very much, and the members wish him great success in his work. Rev. H. H. Chrisman of Hattiesburg was called and is now serving as pastor.

Any preacher desiring appointment as chaplain in the U. S. Army or Navy may apply to the General Committee on Army and Navy Chaplains, 815 Woodward Bldg., Washington, D. C. Also send application to Adj. Gen. War Dept., Washington, D. C. This is confined to American citizens between 23 and 34 years of age, regularly ordained, duly accredited, in good standing, graduate of a four year college, and three years in a theological Seminary. No applications will be considered if received after Jan. 20, 1940.

It will help every mission cause if you will send in your renewal for the Baptist Record just before your time expires. This will save us sending out notices. Every cent saved on the expenses of the Baptist Record goes directly to mission work. Every cent of unnecessary expense is just that much taken out of mission work. The paper belongs to the Baptists of Mississippi, and it is our desire to save every cent we can.

We Baptists like almost everybody else have hailed the honesty of the people and government of Finland in paying its obligations to the United States even in the midst of great difficulties. That is very good as far as it goes. But it is not enough to praise others who pay their debts, we must pay our own. The Convention voted to double the 5,000 Club in 1940, so that we may meet our obligations as they mature. Let us not be satisfied with praising the Finns; let's do as they did.

The Southeastern Baptist Pastor's Conference held their regular monthly meeting in Laurel, Monday, Dec. 18th. This is the last meeting of the year, and is usually called the game dinner. Heretofore the brethren have brought in various kinds of game from deer to rabbit, and the dinner was served by the ladies of the First Church. This year, however, the luncheon was held in one of the restaurants of the city. We had about thirty pastors present, and the majority brought their wives. Brother Bruce Hilbun was master of ceremonies, and we had a most delightful occasion. The regular program was excellent. Brother Brigrance of Mt. Olive conducted the devotion. Brother J. H. Street spoke of woman's work in the kingdom. Brother L. G. Gates preached the sermon. The brethren liked the sermon so well they requested it be printed in the Record. Dr. Steele of Hattiesburg gave an excellent talk on the relation of the Bible to science. —E. T. Mobberly.

Speaking of Dr. L. R. Christie who recently passed away The Christian Index of Georgia gives this incident: "In his early ministry he had preached in a certain meeting for three weeks. No one joined the church. The deacons suggested that the meeting close. It was very expensive to heat the building. They loved him. They did not mean to be cruel. The invitation hymn was closed. Dr. Christie leaned against the communion table and cried like a child. He said: 'The deacons suggest that we close the meeting for it is expensive to heat the building.' A big man over six feet started down the aisle mouth quivering, tears streaming down his cheeks. 'I'll pay the heat and light bill for a year. Go on with the meeting. I'll join the church and take Christ as my Savior.' Five other men came down the aisle. The great revival of this church began with a pastor's calvary. These men were deacons and leaders for Christ in the days to come."

Miss Pauline Willingham was scheduled to sail on an Italian ship from New York Dec. 27, going as a missionary to Belgrade, Yugoslavia, where she is to become the bride of Rev. John Allen Moore, who went from Tupelo, Miss. Dr. and Mrs. Udvanorki and Miss Ruby Daniel sailed on the same ship.

Dr. H. L. Martin was the principal speaker December 28 at a banquet given by the Men's Bible Class of the First Baptist Sunday School, Ripley, Tenn. Dr. James L. Sullivan, a native Mississippian and alumnus of Mississippi College, is pastor of the Ripley church, and his work is being richly blessed of the Lord.

Senatobia Baptists were busy, as well as happy, throughout the holidays. Besides remembering Pastor and Mrs. Martin handsomely and assisting in providing Christmas cheer for the needy of the community, they featured their Christmas service with a freewill cash offering of \$1,160 for the Church Building Fund. With all bills paid and splendid progress in all departments of the work, the church is rounding out one of the best years in its history and a Christmas dinner given by Dr. and Mrs. Martin for the deacons on December 26 was a truly inspiring occasion.

Sumner: For the past two months the work here has shown a steady improvement. The Sunday school has been growing and more interest is being shown by officers and teachers. Increase in interest and attendance has been noted in the W.M.S. and the auxiliaries of this fine organization. On the day set for our Every Member Canvass, December 10, there was a splendid attendance at the morning service and at the close practically every member present came forward with a signed pledge card. The cards showed that the budget which the church adopted had been oversubscribed, and only about a third of the membership remained to be assigned to the members of the Canvass committee. I believe that this increased interest is due in no small measure to the fact that the Record goes into the home of every family in the church. Included in the church budget for 1940 is the amount necessary to take care of the 3% required for the Ministers' Retirement Plan.—J. H. Pennebaker, Pastor.

Just before the Christmas holidays a group of fifty men and women representing various parts of the state met in Jackson to devise ways and means of improving our present liquor laws, and prevent legislation adverse to temperance and public morals. They appointed an executive committee to formulate plans of work, and work for temperance. These men and women represented the religious, educational and social organizations in the state, such as colleges, churches, Public Education, W.C.T.U., P.T.A., Federated Womens Clubs, Anti-Saloon League and possibly others. The Executive Committee went to work to devise plans for promoting temperance legislation at the approaching session of the legislature. A similar organization a few years ago greatly helped in preventing the licensing of liquor or sale of liquor by the state. It is necessary to do all possible right now, as the new legislature is already in session. The new Executive Committee had a meeting in Jackson Dec. 26. Those present were: Mr. Vaughn Watkins, Jackson attorney and well known leader; Mr. T. M. Hederman, Editor of the Clarion-Ledger in Jackson; Dr. J. B. Hutton, pastor First Presbyterian Church in Jackson; Professor Calhoun of the State Education Department; Dr. A. A. Kitchings of Mississippi College; Judge O. B. Taylor of Jackson; Rev. N. S. Jackson, State Superintendent of the Anti-Saloon League; Mr. McDonald of the Methodist Orphanage; Rev. Mr. Gamble of Raymond Presbyterian Church; the Editor of the Baptist Record and one other representing the Disciples. Judge O. B. Taylor was elected Director of the campaign. There will be some expense attached to this work which will require three months. Postage, stationery, stenographic work and the time of the manager will necessitate contributions from the Friends of Temperance all over the state. The committee will soon issue a statement to the public.

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THINK AND PRAY FOR PEACE

By Dr. J. H. Rushbrooke
President, Baptist World Alliance

The Baptist World Alliance is world-wide in its outlook. It does not adopt the point of view of any particular country or group of countries. Baptists differ in their judgment on political issues. Like others, they may be influenced by local and national considerations, by misleading information, by lack of knowledge, or by personal limitations. Undoubtedly they all hate war in itself, and their assent to it can never be anything beyond the reluctant acceptance of a tragic necessity.

Recently I heard a somewhat eccentric English speaker use the expression: "Never was any war so unpopular as this." His implication was simply untrue, since he meant to insinuate that the British people does not support its government's armed resistance to aggression. Had he said, "Never was there so strong an aversion to war in itself as now," he would have told the exact truth. That aversion makes more impressive the practically unanimous determination to persist until the purposes of the struggle are gained.

Nevertheless, it cannot be too clearly emphasized that in the mind of Baptists in Britain, as in all other lands, there is a fixed resolve that nothing shall mar the sense of unity in Christ with all our fellow-believers of every race and nation—belligerent or neutral, allied or opposed. The unity itself cannot be effected: for it rests in the fact of a spiritual experience which is God-created and beyond the power of human evil to destroy. The danger is that the sense of this oneness may be weakened or lost. For that reason I rejoice in the readiness with which British Baptists are availing themselves of the opportunity to assist the mission work of our German brethren in Africa, who under present conditions are deprived of the possibility of receiving monetary aid from their homeland. I would urge—if this were necessary—that in every part of the British Commonwealth prayer shall be offered unceasingly for our brethren of Germany, and offered the more earnestly since to our sorrow the direct and natural expression of Christian fellowship is hindered by war.

Baptists everywhere may realize with profound gratitude to God that as a world communion they have taken a worthy part in the leadership of Christian thinking in behalf of world peace. Our international Commission on "Evangelism" submitted at the Baptist World Congress in Berlin in 1934 a document so worthy in tone and substance that it evoked resounding assent in all parts of the earth. The resolution adopted at the same Congress was utterly free of all sectional feeling. It was human and Christian, and its distinctive feature was this: that for the first time the ecumenical assembly of a great communion recognized that governments must "declare themselves ready to surrender whatever of their national sovereignty it may be necessary to surrender in order to establish an international authority for the maintenance of the peace of the world on the basis of equity and right." That idea has become a commonplace of far-seeing Christian thought today, and we cannot be too thankful for having pointed the way. Again, in Atlanta, the greatest World Congress which ever assembled received the statement of a strong international Commission on "What Baptists can do to avert war and promote peace," in which Principal Nordstrom and his colleagues set forth the issues not only comprehensively but with a thoroughness and a spiritual insight that made their report a truly classic document. I know nothing worthy of more earnest study in these days. (It is now available as part of the Official Report of the Atlanta Congress.)

Amid the confusion of events let us lift up our hearts and minds to Him in Whom are all the treasures of wisdom and knowledge, and dedicate ourselves as His instruments in seeking to shape conditions that permit the prayer to be answered "Thy will be done in earth as it is in heaven."

AN OLD FOR A NEW YEAR

I cannot close my eyes in sleep,
So much my soul is sighing.
A solemn vigil I must keep.
The dear Old Year is dying.

I thrilled to greet him at his birth.
He seemed so young and splendid.
His youthful ardor charmed the earth.
His graces all commended.

He brought bright gifts to you and me,
A glad and lavish giver,
His bounty, like a soundless sea,
Ran riot, like a river.

We cheered him on with shout and song,
Unmindful of his aging,
A thrilling, happy, heedless throng,
In gaiety engaging.

At length, his hair was touched with snow.
He moved with step unsteady.
And now, so soon, alas, I know,
His race is run already.

Good-bye, Old Year, God bless you still.
I never shall surrender
Allegiance to your worth and will.
My love is true and tender.

I shall not love you any less,
Because I join in greeting
The New Year in its loveliness,
Your round of joys repeating.

I hear the bells begin to ring.
I dry the tears that blind me.
I rush abroad to shout and sing,
With bang of door behind me.

I bring a wreath to crown your brow,
O, brave New Year, a-borning.
Upon my knee I blithely bow
In love this merry morning.

May Peace attend your potent sway
Among the warring nations.
May Heaven make you from this day
The crown of its creations.

God give you strength. God give you grace.
God give you fame and glory,
Till every tongue of every race
Shall thrill to tell your story.

—David E. Guyton,
Blue Mountain, Miss.

THANKSGIVING—CHRISTMAS—GIFTS

The gifts have been coming in for weeks. They came by parcel post, by private automobile, by truck, by express and by freight. None came by airplane. Some were wrapped in small packages; some were too large to be wrapped at all. All of them were gifts of love and many called for real sacrifice. Who are we to attempt to select the greatest gift of all?

It will not be possible to thank individuals, Sunday schools, B.T.U.'s, W.M.U.'s with auxiliaries, Brotherhoods and churches as we do not have the names and addresses. Please accept this as a general thank you from the boys and girls of the Orphanage together with the management and Board of Trustees for your kindness. Remember every gift made, whether supplies of food and clothing or money will be used to the very best of our ability in supplying the needs of the children for their general support as well as erecting buildings for their home.

There are many who could have made a contribution and who did not have an opportunity because someone failed to call this to their attention. Many churches and Sunday schools did not send offerings because the people were not given an opportunity. However, there were members of these churches and Sunday schools who sent in their offering just the same. If your people or if individuals were not given an op-

WHAT I SAW AT EIGHT STATE CONVENTIONS

L. R. Scarborough

I had the joy in the fall of attending eight state Conventions: New Mexico, Missouri, Kentucky, Tennessee, Mississippi, Louisiana, Arkansas and the District of Columbia. I missed the Texas Convention because the ceiling was too low for flying.

I would say that it is the best round of state Conventions I have attended in many a day. Most of them were largely attended, and the following items would indicate the tone and temper:

1. Solidifying unity. The brotherhood is together in doctrine, high purpose, missionary outlook and evangelistic passion.
2. A purposefulness to push the Kingdom of God to further borders and more distant horizons. There is a "going-out" spirit among the brotherhood.
3. An encouraging militancy. There is a Christ-like, fighting spirit among the brotherhood.
4. A deepening sense of finer brotherhood and a richer fellowship.
5. A realization of the meaning of cooperation—what it is worth to work together.
6. A finer tone and a wider reach to organized evangelism. The brotherhood seems to be more determined to enlist all the agencies in the big task of winning people to Christ.
7. A deeper passion for the lost and an encouraging growth in personal evangelism.
8. A growing loyalty and devotion to our educational institutions and a re-evaluation of our educational problems.
9. A nobler type of leadership. Our colleges and seminaries are getting in their work, enriching, strengthening, and vitalizing our leadership.
10. A better coordination of our agencies. The workers in the states are doing fine team-work for Christ.
11. A gratifying decline in reactionism and radicalism. There is a growth toward sanity and positiveness on the part of some who have been holding back from full cooperation. The side-trackers are fewer and the middle-of-the-roaders for all the program are increasing.
12. Rising statistics. Our figures are getting better—more money, more organizations, better enlistment, a growing sense of stewardship.
13. A beautiful unity in the desire and purpose to take care of our preachers, especially in the Relief and Annuity Board's "retirement plan." Anything that takes better care of the preachers will also take better care of the churches, and hence of the Kingdom of God.

My conclusion from this tour of the states and from what I have read about all the other Conventions is that Southern Baptists have made up their minds to go forward, steadily, more deeply, more widely, more persistently, and more unitedly. I hail the day of the rising tides of Southern Baptists toward a glorious, persistent, united crusade to bring Christ in His fullness in the lives of our people.

After the holidays let's major on the Hundred Thousand Club and pay more rapidly our debts and relieve ourselves of the slavery of debt. And then push missions, evangelism and education, and go to Baltimore for the highest days Southern Baptists have seen in the memory of all of us.

In the past three weeks Evangelist E. D. Estes has held three meetings. Many souls have been saved and added to the church and 35 subscriptions sent in to the Baptist Record.

portunity to make a Thank Offering during the Thanksgiving season, please give them an opportunity to make a Love Offering during the Christmas season.

With Season's Greetings and praying God's richest blessings upon you.

Gratefully,
W. G. MIZE,
Faculty and Children.

EDITORIALS

AMBASSADOR TO THE POPE

Our people have read with interest and apprehension the announcement from Washington that President Roosevelt had appointed an "Ambassador to The Vatican"—"without portfolio." It is said that Mr. Myron Taylor is to be President Roosevelt's "personal representative" to the Pope. Here are two terms that are very vague and certainly need definition, prescribed limitations, "personal," and "without portfolio." One wonders if these are not merely shields against anticipated criticism. There can be no such thing as a personal representative of the president in such connection that is not official. It can hardly be that the president is paying this "ambassador's" salary and expenses.

It has been evident that pressure has been brought on the president for some time to appoint an ambassador to the pope. The visits of the cardinal and the apostolic delegate in Washington have made many uneasy about the results, this very result. Someone will say that the president did the same thing with reference to Protestants and Jews by inviting the president of the Federal Council and a Jewish rabbi to confer with him on matters of peace. The cases are utterly different in more ways than one. In the first place the president did not appoint an ambassador to the Federal Council and the Jews, as he did to the pope. In the next place these men do not officially nor authoritatively represent Protestants and Jews. They cannot speak authoritatively for them. But the pope can speak authoritatively. The cases are utterly different, and one fears that the request somehow was a mere effort to prevent criticism. They can speak for themselves alone and nobody else. Many of the great Christian denominations in America have no affiliation with the Federal Council.

There can hardly be a question that the appointment of a temporary ambassador to the Vatican is a feeler, and unless our people protest vigorously against it, is intended to introduce a permanent arrangement. But permanent or temporary, it is against the fundamental American principle of separation of church and state. It cannot be agreed that this ambassador is sent to the pope as to a political state. The inviting of a representative of Protestantism and Judaism to confer, is proof of the contrary; but is an effort to secure cooperation of church and state for political ends.

Our Baptist people are on record as opposed to any such appointment, and we believe that most other denominations are similarly opposed, although this appointment was camouflaged.

The effort to forestall criticism of this appointment by saying that none but little people would oppose it, as was done in an editorial in the Commercial Appeal is itself a very petty ruse to keep others from speaking their minds. We give elsewhere an extract from an address by Dr. Geo. W. Truett, made at the Baptist World Congress in Atlanta. The man who assumes to call him little is too small to be seen except with a microscope. It is time that secular editors were made to be afraid of somebody beside the Catholic hierarchy.

—BR—

At Christmas the Northside Church in Jackson, presented Pastor I. F. Metts with a nice suit of clothes. The church also voted to adopt the Ministers' Retirement Plan of the Dallas Board, and pay not only the three percent for the church, but also the pastor's three percent. This was done joyfully after some of the deacons attended a meeting in which the matter was explained to them by Dr. B. F. Hasty, and after having Judge Sydney Smith come to the church and present the matter to the deacons. This church is making good progress in spite of the handicap of inadequate church building. The regular morning and evening services are well attended. The spirit of the church is good, and all departments are doing good work.

PETER, FILLED WITH THE SPIRIT

—O—

After the "revival" is over, the work must go on. After the great outpouring of the Holy Spirit on the day of pentecost, comes the day of opportunity and of testing. It is often easy to be a Christian and to do Christian service when spiritual tides are running high. But the work must go on. Indeed we are just then prepared to do the work. There must be no slackening. The spirit of God comes to abide with us and upon us. The man who is faithful in inconspicuous places and with individual cases will find larger opportunities and be prepared to meet them.

After pentecost Peter and John were going up to the temple at the hour of prayer which was three o'clock in the afternoon. There they found the lame man asking for alms. Peter healed him and this started something. The man who was healed followed them into the temple, leaping and praising God. Everybody was amazed, and this gave Peter his opportunity. He gave his witness to Jesus and called them to repentance. Many turned to the Lord, and the number came to be about 5,000.

This aroused the jealousy of the Saducees, for Peter and the rest were preaching in Jesus the resurrection. The apostles were arrested and put under guard till morning. Then they were brought out before the two high priests and all their kinfolks that could be gotten together, and Peter and John in the midst. The officers of the Sanhedrin sought to overawe them, and asked, "By what power or in what name have ye done this?" It was enough to scare stiff any ordinary man.

But "Peter, filled with the Holy Spirit." Here is a factor they had not reckoned with. They could handle Peter, but not "Peter filled with the Holy Spirit." Jesus had said to the twelve, "when they lead you to judgement, and deliver you up, be not anxious beforehand what ye shall speak: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Spirit." Peter must have remembered this. And Jesus had said in the same connection, "And before governors and kings shall ye stand for my sake, for a testimony unto them."

Personally Peter was eliminated. He was not concerned about himself. He was using it as an opportunity to testify to the Lord. He did not talk about himself. And that is a good example for preachers and all the rest of us. If a man is filled with the Spirit he will not be "full of himself." A man cannot be afraid who is indifferent about himself and concerned only about the Lord's cause, and interested in other people. David said, "I have set the Lord always before me. Because he is at my right hand. I shall not be moved."

This accounts for the boldness of a man who a few days before was afraid of his shadow. This man single handed faced the whole Saducaic council, and said "Be it known to you all, and to all the people of Israel." He wanted every one of them to hear what he had to say. He charged them with the death of Jesus. He did not hesitate, nor equivocate in proclaiming in Jesus the fact of the resurrection. He was within a few days of the fact, and there was no such notion in his head as a "spiritual" resurrection, or "resurrection value." And he did not hesitate to base all his preaching and all his work on the resurrection of Jesus Christ from the dead. Peter would today be openly astonished and indignant at the modernistic preacher who questioned the resurrection of Jesus. A man cannot be "filled with the Holy Spirit" and at the same time be filled with questions and doubts. Peter knew what he was talking about and wasn't afraid to say it.

And don't let anybody ever get it into your head that to be filled with the Spirit, or to believe implicitly and uncompromisingly in the fundamentals of the gospel is a sign of ignorance or stupidity. Far from it; just the opposite is true. The Holy Spirit is the greatest quickener of intelligence the world ever saw. It transforms a man so that not only the timid is made

bold, but the dull is made intellectually luminous. This man whom they regarded as "unlearned and ignorant," puts up here a statement before the court that for clearness and sagacity has never been surpassed by any legal light. Listen to his words in answer to their question or charges. "Ye rulers of the people and elders." Was ever a court more courteously addressed? "If we this day are examined concerning a good deed." Is it not an anomaly that a man should be brought into court for a good deed? The judges had acknowledged as much. They only asked, "By what power, or in what name have ye done this?" They did not question that it was done. They left the opening and Peter took them up at it. They gave away their case with the opening question, and Peter accepts it and points it out. A "good deed done to an impotent man." Why bring a man into court for that?

And he answers their question not only boldly but shrewdly, politely and gives Him his title of Christ or Messiah as a thing assumed as a matter of course. Jesus made the man well. Their question is answered, but he does not stop. He presses his point of vantage; he makes the matter personal. He says He is the stone which you builders rejected (just as the scriptures said you would). But he is made the head of the corner. But Peter is not defending himself. He is not seeking to gain an advantage in an argument. He is not after confounding the Saducees. He wants to save them. He is not looking upon them as personal adversaries, however much they may hate him. He is thinking of them as lost men whom he wishes saved. He preaches Jesus as the Savior. He says "there is none other name under heaven, that is given among men, wherein we must be saved."

A man who is filled with the Holy Spirit is not concerned for his own safety or welfare. He is not concerned about vanquishing his adversaries with argument. He is preaching with a heartbreaking desire that men may be saved. He may be whipped for it bodily. He may go to jail for it. But his heart's desire and prayer to God for Israel is that they may be saved.

—BR—

Pastor Alexander Best who went from Mississippi to Weleetka, Okla., writes: "We recently dedicated our new church auditorium. Every phase of church activity is moving forward. Our average Sunday school attendance shows an increase of fifty percent, and church finances an increase of rather more than one hundred percent. "Best" wishes to Mississippi friends."

We are told that in a Baptist church in Mississippi on a Sunday morning the pastor laid his hand tenderly on the shoulder of a deacon who started to take up the morning offering, and said, "No, brother, you had better not take the offering any more, as you have recently begun selling beer. Let the other brethren take the offering." The first reaction was resentment, but later the deacon came to the pastor and said, "Brother pastor, you are right. Henceforth I am out of the beer business." We have heard that in some other states the preachers' mouths have been closed and they dare not speak out against the whiskey business, because their members own or work in distilleries. We need preachers in Mississippi too who are not afraid of the devil and all his imps.

If, forsooth, the charge is sometimes made that our Baptist people are "exclusive" and "intolerant," and "illiberal," let the answer be modestly repeated that, for the very religious liberty which our cherished brethren of all communions enjoy, they are, most of all, indebted to the Baptists. Surely this charge of intolerance and exclusiveness and illiberality is made without considered thought. Are our Baptist people exclusive and intolerant and illiberal, when the very foundation of their church policy is liberty, not only for themselves but alike for everybody else? In all their unwavering advocacy of soul-freedom in its completest measure, and of the destiny-determining principle of the Separation of Church and State, our Baptist people do not have a fleck or stain upon the fair page of their history.—Geo. W. Truett.

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Calling 10,000 Mississippi Baptists

Your Secretary says:

The 1939 Mississippi Baptist Convention unanimously took the following action: "That this Convention make a strong pronouncement concerning payment of all denominational obligations, and put this announcement into action by going forth to double the 5 M Club membership at once that Mississippi Baptist Convention obligations may be met within 5 years. That a committee be appointed by the Committee on Committees to formulate and present to the Convention the above said pronouncement."

Note the clause "and put this announcement into action by going forth to double the 5 M Club membership at once that Mississippi Baptist Convention obligations may be met within five years."

Action is what is now needed! Jesus recognized this fact, "Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven, but he that doeth the will of my Father which is in heaven."

Two crowds—"say"—"do."

We believe confidently Mississippi Baptists are ready to DO something about their obligations in a big way.

Ten thousand of the 272,000 Mississippi Baptists will win the VICTORY. Three hundred of Gideon's band of 32,000 won a great victory. See Judges 7:1-25. Ten thousand of us may do the same today!

The plan formulated by the State Convention Board and Executive Committee is a three year plan.

This will save \$300,000 in interest.

This will remove an irritant from our midst.

This will loose more money for every Cooperative Program Cause.

This will mean more evangelism and more missions.

This will relieve our institutions of some present embarrassing conditions.

All of us will be singing a doxology.

Calling 10,000 saints as follows:

In Three Years

50 @ \$1,000.	\$50,000
100 @ \$ 500.	\$50,000
200 @ \$ 250.	\$50,000
1,000 @ \$ 100.	\$100,000
1,000 @ \$ 50.	\$50,000
6,666 @ \$ 36.	\$240,000

Total 9,516 @ above \$540,000

A neat certificate will be given each participant. A seal for each of the three annual payments will be sent the holder. Three annual receipts will be attached to each certificate. These will be signed by local church treasurer as payments are made and returned to this office when seals will be mailed out.

A person may take more than one of the above units and many will.

We already know of some men who will take a thousand dollar unit for each of the three years.

One here and there has indicated he will give \$5,000 and \$10,000 to see the beloved denomination of his Lord and his Lord's churches free of debt.

Keep in mind this money has not gone into a hole. It is in our Christian Education institutions. Surely our Heavenly Father has been pleased in the Cause to which it has gone.

We need again to hear in action—

"From over hill and plain

There comes the signal strain

Of loyalty, loyalty, loyalty to Christ," etc.

(Florence), Rankin County, F. M. Britt; Biloxi First, G. C. Hodge; McCarley, Carroll, L. D. Sellers; Farrell, Coahoma County; Mt. Oral, Jones, E. I. Farr.

THEY SHOULD

"I wish every family could take the Baptist Record. It's the most interesting paper I've ever read. We are going to try to get others to take the Record. Our church, Mt. Moriah in Tishomingo County, goes to half time Jan. 1st."

MORE PROOF

First Church of Clarksdale has wiped out a twenty-five year old debt of \$15,000 on the church building. Pastor N. D. Timmerman and the church members are happy and face the future with joyous assurance. Clarksdale has the E F Plan.

For more than 21 months the church at Crystal Springs has had no deficit and has sent regular offerings to all denominational causes. Another E F church.

A country church in Kemper County sends \$108 as a mother's Day offering to the Orphanage. This is Bluff Springs Church of which Glen Smith, a student in Mississippi College, is pastor. This church is evidently very much alive. Bluff Springs has the E F Plan. The E F Plan and Glen Smith go hand in hand.

ESCATAWPA ORGANIZES TWO B.Y.P.U.'s

We are happy to report the organization of a Junior and an Intermediate B.Y.P.U. at Ascatwpa. The plans are to organize more unions soon. A study course is being planned, and so Pastor James C. Taylor is happy in the growing interest in things spiritual and denominational in this splendid church. Another E F church.

—BR—

Dr. M. A. McLean, pastor in Appomattox, Va., died Dec. 10, as a result of injuries received in an automobile accident.

The third quarter of the present session of the Baptist Bible Institute will begin on Tuesday, January 16. Already many applications have been received for admission. Our great Home Coming Week, which is the high peak of the session, comes in this third quarter and this would be a fine time for pastors to spend their vacation with us. Please ask friends to specially pray for the interest money needed February 1. —W. W. Hamilton, Pres. Baptist Bible Institute.

The Christian Index of Georgia gives the tribute paid by the President of Mercer University to Lee Battle for forty years a Negro servant at the University. He was held in great affection by the faculty and students. The president said: "More alumni have known and loved him perhaps than any other member of our institutional family, and nobody ever felt other than kindly and affectionately of him." His body lay in state on Sunday morning attended by a guard of honor. Many came to pay their respects. In the funeral service President Dowell said there had been no finer influence on the campus. Members of the faculty and student body paid tribute to him. The university bore the expense of the funeral. He died poor in this world's goods but rich in the esteem of all.

To the members of First Baptist Church, Biloxi: Your church has for several years been supplying Sunday school and B.Y.P.U. quarterlies to each individual who attended the Sunday school and Training Union. About a month ago your deacons recommended and your church voted to send the Baptist Record to each family in the membership of the church, beginning the first of January. The Record is a Baptist newspaper owned and published by the Baptists of Mississippi. It will come to you each week chuck full of news items, sermons, and other articles which should be of interest to each member of your family. Read it each week and thus keep yourselves informed about the affairs of your church and denomination just as you read the daily paper to keep posted concerning the current events of the world. Be informed Baptists. Attend the services of your church regularly. Help build a greater church in Biloxi.—G. C. Hodge, Pastor.

GOING PLACES

By A. L. GOODRICH, Circulation Manager

Our Text: I Timothy 4:13a and 15b; "Till I come, give attendance to reading—give thyself WHOLLY to them, that thy profiting may appear to ALL."

Our Motto: "Ask the people, they'll subscribe."

PARKWAY—JACKSON

At the December deacon's meeting at Parkway we had the pleasure of explaining the EVERY FAMILY Plan. The pastor expressed his hope that the deacons would recommend the plan AND THEY DID. In fact, we recall only one church that failed to adopt the E F Plan AFTER THE PASTOR EXPRESSED HIS APPROVAL.

This Parkway deacons' meeting was a real meeting. The brethren discussed matters pro and con and manifested a real business-like and Christian interest in their church and its affairs.

Hinds County now has subscribers listed as follows: Learned 1; Salem 5; DANIELS 48; Edwards 2; BETHESDA 61; TERRY 71; Oakley 1; POCAHONTAS 15; BYRAM 17; CLINTON 140; First Church Jackson 39; PARKWAY 105; Jackson, Miscellaneous 31; Northside 8; Griffith Memorial 12; Van Winkle 42; CALVARY, Jackson 632; UTICA 31; SIWELL 14; DAVIS MEMORIAL 121; Raymond 9; Clear Creek 13; SOUTHSIDE, Jackson 44.

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THANKS, BROTHER ESTES

That eternally energetic State Evangelist, Rev. E. D. Estes, certainly does help the Baptist Record. During December he has sent in a total of 49 subscriptions for the Record.

IT IS STILL POPULAR

There must be merit to the EVERY FAMILY Plan for it continues popular. Among recent additions to the long list of E F churches in Mississippi are: Parkway, Jackson, W. A. Bell, pastor; Bethany, Jeff Davis, S. L. Walker; White Sand, Jeff Davis, S. L. Walker; Steen's Creek

Northern Baptist Home Mission Society will hold an evangelistic conference at the Kansas City Seminary Jan. 16-18.

Tuskegee Institute reports three lynchings in 1939, less than the number for several years past. Two of them occurred in Florida and one in Mississippi.

Rev. N. S. Jackson, State Superintendent of the Anti-Saloon League, says he has assurance from a majority of the men in the lower branch of the legislature that they are against any legislation favoring the liquor traffic.

Shaw: The work at Shaw moves along in a fine way. The church has gone on a percentage basis, a certain per cent of the receipts to the Cooperative Program. In October \$80 was sent to the Cooperative Program.

Countywide Sunday School meeting at First Church, Picayune, Jan. 7, 1940, 2:29 p. m. Music by Pine Grove S. S. Devotional by L. E. Green. Departmental Conferences at 3:15 p. m. Address by E. C. Williams. Come all ye pastors, superintendents, secretaries and other officers and teachers.

Rev. L. R. Massey of Route 2, Hickory, Miss., recently assisted Pastor W. C. Wyatt in two meetings, at Crane Creek, Hancock County, and Derby, near Poplarville. A beautiful building is being erected at Crane Creek. At Crane Creek there were 10 for baptism, two of them men over fifty years of age.

I. J. Brame of Nampa, Idaho writes to the Baptist Record of Iowa that the reports going the rounds that no Mormons are on relief is untrue. (We always had doubts of it and so never published it.) This gentleman says that a man working for years in the relief office in his city, tells him that more than half of the people getting relief in that office are Mormons.

In Utah 85 percent of the people are Mormons, and that state has the second largest percentage of people on relief in the United States. Salt Lake City has 50 percent of its population Mormons, and it is said that seventy-five percent of all the services of all the agencies supported by the Community Chest go to Mormon families. These facts come through the Baptist Record of Iowa.

STICK TO THE SCRIPTURES

J. A. Thigpen

We are facing a world of change today in which people are coming face to face with realities and are finding that the traditions of the elders are a bit out of line with facts and are disregarding the traditions to some extent. Conditions were just about this way when our Lord came on the scene. The elders had built up around the Temple worship traditions and ceremonies that took away the true worship of God.

We hear preachers and older people today bemoaning the fact that the younger generation does not swallow all the customs and interpretations of the Bible that we have been following. We expect them to accept them on "Faith." Personally, I am sure that if we would disregard all the customs, ceremonies and interpretations of the Word by preachers, etc., in the past, and let the Holy Spirit dictate to us the Word, that our young people would be interested. They are becoming educated and think for themselves and reason does not justify many of our interpretations of the Word. A few instances:

I heard a fellow on the radio the other day telling of the frozen fields covered with snow and the shepherds trudging through the snow to come to the Lord. We celebrate Christmas as Christ's birthday in December because the ancient Romans had a feast in December to Saturn and ended it up with a great day of rejoicing which they called Saturnalia. When Rome became Christian by decree of the emperor, not through regeneration, Christ-Mass took the place of this feast to Saturn. Now let us use a little reason: Certainly shepherds would not be watching their sheep on the Judean hills in December with ice and snow on the ground. They would have had them in the sheep-fold. Shepherds only watch their sheep when they have them out to graze. Certainly there was no grazing in December. Also, Joseph and Mary came to Bethlehem to a census taking. All nations taking census begin in the beginning of the year and not in the tenth month as December was to the Romans, or the 12th month as it is to us.

Then we come to the matter of Christ's crucifixion: We celebrate Friday and He arose on Sunday. We try to justify it by saying Friday is one day, Saturday one and Sunday one. That the Romans counted any part of a day a day. Christ said in Matthew 12:40 "For as Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth." How are we going to get three nights between Friday afternoon and Sunday morning? How can we expect young people who think to swallow such? Christ said in another place that no sign would be given except the sign of Jonah and the whale. Jonah 1-17 says "And Jonah was in the belly of the fish three days and three nights." We are told in John 18-28 that the Jews went not into Pilate's judgement hall because they did not want to be defiled as they were to take the passover and because of this Pilate came out to them. Now the Jews did not have to go through 7 days of Purification for the seventh day of the week (Sabbath). It was to celebrate the Passover, holy day, Sabbath, that they had purified themselves; not for the seventh day of the week. See Mark 15:42 and John 19:31. In Matthew 27:62-64 we are told that next day after the day of Preparation that the Jews came to Pilate and said, "We remember that this imposter said while he yet lived that AFTER three days he would arise again. Give us a guard so that his disciples cannot come and take him away." We know that a bunch of Jews would not have gone to a gentile court on the Sabbath day (7th day of week), much less on the Passover day to discuss court matters with him, so the day following the day of Preparation must have been the day following the Passover. That would mean that there was a day between the Passover and the 7th day of the week Sabbath. Because the Word

says the next day is the Sabbath, we have concocted a fantastic argument trying to make out Friday as the day of crucifixion. Now let us reason. If there was a day between the Sabbath-Passover and the Sabbath-7th day of the week in which the Jews went to Pilate and Jesus' disciples had to go and buy ointments to put on His body, Friday must have been that day. Then we must see that Thursday was the Passover—the High Sabbath or holy day. That would mean that Christ was crucified on Wednesday.

Let us see if this will work out with what Christ said in Matthew 12:40. The Jewish day began at 6:00 in the evening and still does. The Passover began at 6:00 o'clock on Wednesday. Christ our Passover was killed as the lambs and was dead before 6:00 o'clock Wednesday. He was in the grave Wednesday night, Thursday, Thursday night, Friday, Friday night, Saturday and arose early in the first day of the week which was after 6:00 Saturday evening. We are told that in the end of the Sabbath when it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to the sepulchre. Dawn here evidently means approach rather than daylight, since the end of the Sabbath was 6:00 in the afternoon and dawn does not come at that time. This would mean that He was in the heart of the earth for three days and three nights.

In our temperance lessons we teach and preach that Daniel defied the orders of the King and suggest that he faced death rather than drink wine. As a matter of fact, the Bible says that the King appointed not commanded. Just like we tell our cook to give the scraps off our table to the chickens so they will be fat and fine, so the king told the prince of the Eunuchs to give these boys food off his table. If the King had Commanded, certainly the Prince of the Eunuch would not have answered Daniel that "For why should he see your faces worse liking than the children which are of your sort, then shall ye endanger me to the King." Not because he had disobeyed a command of the king but because they were not as fat as the others. I am sure from the reading of my Bible that Daniel's main reason for purposing in his heart was because the meat was sacrificed to idols or was hog meat and therefore forbidden of the Jews, and not because of the wine. I am in no sense in favor of drink, but when we twist facts to get a lesson against wine how can we expect young people who think to follow us without question.

It seems to me that the Devil has done his greatest masterpiece in getting the church off the Blood and regeneration—the new Birth—into reform movements. As good citizens we should work for prohibition of all intemperance but the command to the church is to preach the Word. If we would quit all our meddling in the politics of this world and use our time in seeking those who are lost, instead of trying to put a fence around those who are lost and trying to make them righteous by prohibition rather than belief on the Only Begotten of God, that we would fulfill the mission of a Church of Jesus Christ. Our job is to preach Christ, not to have laws passed. Why not get on this foundation which will free us from any inconsistencies and win back the interest of people in the church. How can we reconcile the tremendous amount of time and money and energy we put forth fighting wine when our Lord's first miracle was to make wine. John 2:1-10 says that Christ made wine out of water and that when the toastmaster had tasted it he called the bridegroom and said, "Every man at the beginning of the feast brings his good wine and when men are well drunk (too drunk to know the difference) then that which is worse, but thou hast kept the good wine until now." That passage can not be consistent with spending God's money trying to reform the world. We are losing our hold on our young people by sticking our heads in the sand and hiding from such passages and like parrots following the leadership of those who prostitute the church to a campaign of reformation. The Devil has

the churches as long as we follow this line. Christ made the wine that the feast might proceed. These people were not His. His time had not yet come as He told His mother. He did not come into the world to change people's habits by prohibition but by His shed blood to change their hearts so that they would not desire to do these things.

Certainly, God who is all wisdom would not have a religion contrary to reason and if we will throw aside all the preconceived notions which we have been interpreting as the Word of God and take it for what it says, then the reasoning of our young people will lead them to the church, that is those of good will, but so long as we continue to follow ideas that will not bear up under reasoning, we cannot expect them to regard the church with much respect. Our job is to preach Jesus Christ Crucified for a lost world. Reforms, etc., are jobs for us as good citizens, but not the job of the church.

PASTORAL PROBLEMS

By Norman W. Cox

"Learning to Say No"

One of the things that every preacher needs to become proficient in is to be able to say "no" gracefully, without giving offense and still hold the friendship of the one to whom we deny a request. There is scarcely a week that we do not need this grace. This is true because we are asked to do so many things that we cannot do, and other things that ought not to be done.

In dealing with those who want us to do something that ought not to be done, not infrequently we suffer the temptation to exaggerate the truth. Here we should be on our guard.

Through the years, I have found that I have to watch my tone of voice when I say "no." Sometimes we need to say "no" with a smile on our face, and again with an expression of genuine regret. The circumstances will determine the manner we should employ.

Not infrequently we are grieved to say "no." Most people will be reasonable. Sometimes we have to deal with unreasonable folks.

Many of us get into trouble because we do not say "no."

We have to watch ourselves lest we say "no" at the wrong time, and again lest we give a negative answer when we should say "yes."

In the field of a pastor's "yes" and "no," he certainly needs heavenly wisdom. Here we need to stay close to the Lord and continually ask ourselves the question, what would Jesus do if he sat where I sit?

In the column of the Religious Herald which tells of happenings forty years ago, account is given of an incident in Petersburg, Va., where a Jewish rabbi and a Baptist preacher (Dr. H. W. Battle) both spoke by invitation of the Elks. The Jewish rabbi spoke of immortality as an "unverified hope." Dr. Battle declared Jesus as the resurrection and the life. The rabbi "left the platform with manifest signs of displeasure." It has been our observation that the advocates of tolerance are generally willing to listen to error, but not to the truth.

Many of our churches in Mississippi have voted to cooperate with the Relief and Annuity Board in Dallas in the Ministers' Retirement Plan. Others, many others, are sure to come in. It will be possible for churches to come in later, but those that come in later will have to make up the monthly payments which have accumulated after January 1. It is easier to come in now and pay monthly rather than pay later the amount for the past months. We believe that most of the churches will adopt the plan when it is once explained to them. The plan is for the pastor to pay three percent of his salary monthly and for the church to pay the same amount. In case of disability the pastor is taken care of. Or when he reaches the age limit he gets a monthly allowance. If for any cause he drops out, he does not lose one cent of what he has paid in.

Mississippi Baptists

Your Secretary Says:

"LOVE NEVER FAILS," I Cor. 13:8b

Worship * Serve * Give

"And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ." Acts 5:42.

Win Someone to Him!

This New Year—1940

"He came to my desk with a quivering lip—
The lesson was done—
'Dear Teacher, I want a new leaf,' he said,
'I've spoiled this one.'"

"In place of the leaf so stained and blotted
I gave him a new one all unspotted.
And into his sad eyes smiled—
'Do better now, my child.'"

"I went to the throne with a quivering soul
The old year was done—
'Dear Father, hast thou a new leaf for me?
I have spoiled this one.'"

"In place of the leaf so stained and blotted
He gave me a new one all unspotted—
And into my sad heart smiled—
'Do better now, my child.'"

—Kathleen R. Wheeler.

II

"And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ." Acts 5:42.

A mighty good text for any New Testament Church Ministry.

A constant emphasis at the head of this column for 1940.

When we carry on in New Testament fashion victory comes! Otherwise we fail!

These men knew the Lord Jesus. They loved Him! They had a message from Him! They dared suffer for Him! "And when they had called the apostles and beaten them—they departed—rejoicing that they were counted worthy to suffer shame for His Name." Acts. 5:40-41.

Result of this suffering and service—"the number of the disciples was multiplied." Acts 6:1.

Two reasons for our comparative failure today—first, we are not willing to suffer—second, we do not serve "daily."

"And daily"—Sunday, Monday, Tuesday, Wednesday, Thursday, Friday, Saturday. That was their schedule.

"In the temple"—the house of worship. Some folks today pride themselves on having not been inside a church for.....years.

"In every house"—they seemed not to pick them. They did not "fling the gospel at them on Sunday" and in effect stop there, saying "if you don't come and get it, then it is not my fault."

"They ceased not"—they kept at it. They went on.

"To teach and preach the Lord Jesus." They used three outstanding methods. They lived His life! They taught Him! They preached Him! Jesus Christ! Folks may not know us or believe in us. They know Him! They find no fault in Him!

That gospel will take larger areas of Mississippi for Christ!

III

A real revival will be preceded by and accompanied by much Bible reading and Bible study. We here present a plan that has blessed many.

"Annual Bible Reading Calendar"

A plan for reading the Bible through in a year, by reading three chapters daily and five on Sunday; dividing the 119th Psalm into eleven portions of sixteen verses each. On Feb. 29 do not read in course.

The plan is to read two chapters in the Old Testament and one in the New each week day; and four in the Old, and one in the New each Sunday, until the New Testament is finished; then read consecutively in the Old Testament to the end of the year.

ONE CAN BEGIN THE PLAN AT ANY TIME.

Either commence with the chapter for the current date and follow the calendar; or begin at Genesis and Matthew, and follow the system.

List of Chapters to Read Weekly

Jan. 1-7, Gen. 1-16; Matt. 1-7.

Jan. 8-14, Gen. 17-32; Matt. 8-14.

Jan. 15-21, Gen. 33-48; Matt. 15-21.

Jan. 22-28, Gen. 49-Ex. 14; Matt. 22-28.

Jan. 29-Feb. 4, Ex. 15-30; Mark 1-7.

Feb. 5-11, Ex. 31-Lev. 6; Mark 8-14.

Feb. 12-18, Lev. 7-22; Mark 15-Luke 5.

Feb. 19-25, Lev. 23-Numb. 11; Luke 6-12.

Feb. 26-March 4, Numb. 12-27; Luke 13-19.

March 5-11, Numb. 28-Deut. 7; Luke 20-John 2.

March 12-18, Deut. 8-23; John 3-9.

March 19-25, Deut. 24-Josh. 5; John 10-16.

March 26-Apr. 1, Josh. 6-21; John 17-Acts 2.

April 2-8, Josh. 22-Judges 13; Acts 3-9.

April 9-15, Judges 14-I Sam. 4; Acts 10-16.

April 16-22, I Sam. 5-20; Acts 17-23.

April 23-29, I Sam. 21-II Sam. 5; Acts 24-Rom. 2.

April 30-May 6, II Sam. 6:21; Rom. 3-9.

May 7-13, II Sam. 22-I Kings 13; Rom. 10-16.

May 14-20, I Kings 14-II Kings 7; I Cor. 1-7.

May 21-27, II Kings 8-23; I Cor. 8-14.

May 28-June 3, II Kings 24-I Chron. 14; I Cor. 15-II Cor. 5.

June 4-10, I Chron. 15-II Chron. 1; II Cor. 6-12.

June 11-17, II Chron. 2-17; II Cor. 13-Gal. 6.

June 18-24, II Chron. 18-33; Eph. 1-Phil. 1.

June 25-July 1, II Chron. 34-Neh. 3; Phil. 2-Col. 4.

July 2-8, Neh. 4-Esther 6; I Thess. 1-II Thess. 2.

July 9-15, Esther 7-Job. 12; II Thess. 3-I Tim. 6.

July 16-22, Job 13-28; II Tim. 1-Titus 3.

July 23-29, Job 29-Ps. 2; Phil. 1-Heb. 6.

July 30-August 5, Ps. 3-18; Heb. 7-13.

Aug. 6-12, Ps. 19-34; Jas. 1-I Pet. 2.

Aug. 13-19, Ps. 35-50; I Pet. 3-I John 1.

Aug. 20-26, Ps. 51-66; I John 2-Judge 1.

Aug. 27-Sept. 2, Ps. 67, 82; Rev. 1-7.

Sept. 3-9, Ps. 83-98; Rev. 8-14.

Sept. 10-16, Ps. 99-114; Rev. 15-21.

Sept. 17-23, Ps. 115-Ps. 126; Rev. 22.

(New Testament ends; Ps. 119 equals 11 chapters).

Sept. 24-30, Ps. 127-149.

Oct. 1-7, Ps. 150-Prov. 22.

Oct. 8-14, Prov. 23-Song of Sol. 2.

Oct. 15-21, Song of Sol. 3-Isa. 40.

Oct. 29-Nov. 4, Isa. 41-Isa. 63.

Nov. 5-11, Isa. 64-Jer. 20.

Nov. 12-18, Jer. 21-Jer. 43.

Nov. 19-25, Jer. 44-Ezek. 9.

Nov. 26-Dec. 2, Ezek 10-Ezek. 32.

Dec. 3-9, Ezek. 33-Dan. 71.

Dec. 10-16, Dan. 8-Amos 1.

Dec. 17-23, Amos 2-Nahum 3.

Dec. 24-30, Hab. 1-Mal. 1.

Dec. 31, Mal. 2-Mal. 4."

—BR—

The Biblical Recorder of North Carolina is now a chartered institution with a board of directors of 16 men, four retiring each year, and not to be re-elected for a year. The charter is said to guarantee freedom of the press. We had not thought of such guarantee being necessary for a Baptist paper or a Baptist body. We had the idea that they were the original "exponents" of freedom.

WORLD MINDED

(Message presented to the S. E. Baptist Ministers' Association Dec. 18th, 1939)

At this season of the year and especially among Baptists, we are thinking in terms of "Church Loyalty," of Foreign Missions, and the Lottie Moon Christmas Offering; therefore I am inviting you to think with me on that scripture found in the last five verses of the last chapter of Matthew.

Jesus had invested three years of his life in living with his disciples, three days with death, and then forty days with them after his glorious resurrection. Now he is about to ascend to heaven. In those last moments he leaves his will for them and all those who were to follow.

He was anxious that they have a World Mind—not worldly mind, but a clear vision of the scope of the gospel program. Thus far their thinking, their sympathies, and their efforts were for one race; they did not see the point when Jesus said "Other sheep," nor "The field is the world." This they must see if they were to be his followers. It is easy to be worldly minded, it is not so easy to be world minded.

Then he was anxious for them to realize that they were to offer to the whole world "A World Saviour," the only hope, the only one invested with the power and authority, the only one who would satisfy the heart hunger of all races regardless of color or culture.

He was anxious that they learn the fact of World Hunger for something that would satisfy. He was anxious that they learn that they could not do everything, but that they were World Witnesses and could and must testify to the whole world if they were to be his witnesses.

He was anxious that they be assured of his presence and power in their testimony to the world. It is a hard lesson, and it took Baptists a long time to learn it. But it can be learned and practiced. Several years ago, a little woman in South Carolina, Mrs. Rankin, realized her position as a world witness, offered her son to God, and he went to China as superintendent of missions in North China. She offered her second son to God and he went to China as superintendent of Evangelism. Two years ago she went home to be with her Saviour. There comes to my mind now, an excellent young woman in the Woman's College at Hattiesburg, Miss., studying the text books and thinking in terms of World Witnessing—and Miss Juanita Byrd went to China, and we went with her. Then there comes to us the memory of Miss Lottie Moon who gave her life in China and who died aboard a ship in a Japanese harbor on Christmas eve and who furnished such inspiration to the Baptist women of the South for world witnessing, that thousands of dollars are given each year to that fund that makes possible the mission work throughout the world. The challenge is: "Are we world minded, with a world Saviour, with the knowledge of world hunger, charged with being world witnesses? Will we obey? Jesus said "If ye love me ye will . . ."

"Jesus calls us; o'er the tumult

Of our life's wild restless sea

Day by day His sweet voice soundeth

Saying 'Christian, follow me.'"

—L. G. Gates.

—BR—

Three new deacons were elected by the church at Magee near the close of the old year. They are Messrs. X. O. Steele, Chas. C. Mangum and E. T. McAlpin.

First Church of Union voted to participate in the Ministers' Retirement Plan. Our work is progressing with increase in Sunday school and Training Union attendance in the past three months. The Sunbeam Band, under the consecrated leadership of Mrs. J. H. Shelton, had 43 in attendance last Tuesday. They passed the goal set for them in the Lottie Moon Christmas offering; as also did the R.A.'s, who are being capably led by Mrs. J. T. Lovorn. The other organizations have not completed their offerings, but indications are that they also will exceed the goal set.—Lawrence B. Cobb, Pastor.

YOUR CO-OPERATIVE PROGRAM DOLLAR

For the Year 1940 is Divided as Follows:

40% Beyond Mississippi 60% Within Mississippi

(THE % IN THIS COLUMN IS OF THE WHOLE)

50% FOREIGN MISSIONS

437 Missionaries, 1,000+ ordained native workers, 2,000+ unordained native workers, 1,800 churches, 3,000 outstations, baptizing last year 16,207 persons. Southern Baptists, including Mississippi Baptists, gave last year \$1,130,083.93 to Foreign Missions. Of every ten cents the Board receives, nine cents actually reach the Foreign Field.

25% STATE MISSIONS

2 evangelists, 63 Mississippi missionary pastors, 18 church buildings aided, 1 Indian missionary, 2 Negro training schools helped, strong Baptist Training Union, Sunday School, W.M.U., and Baptist Student Union departments. State Mission Secretary in field, much literature given out, many state meetings directed, Clarke College aided and Ministers Retirement Plan effected. State Mission budget 1940—\$40,000.00.

25% CHRISTIAN EDUCATION

Approximately 1,000 students blessed annually. The influences of these institutions girdle the globe!

(40% OF THE COLUMN IS OF THE 40%)

THE WHOLE CO-OPERATIVE PROGRAM DOLLAR)

25% CHRISTIAN EDUCATION

Approximately 1,000 students blessed annually.
The influences of these institutions girdle the globe!

23 1-3% HOME MISSIONS

371 Missionaries preaching Jesus last year in 30,000 sermons, winning to Christ 5,250 persons, baptizing 3,835 persons. Southern Baptists, including Mississippi Baptists, last year gave \$513,841.80 to Home Missions.

13 3-5% SEMINARIES

321 Total enrollment Baptist Bible Institute
85 Total enrollment American Baptist Theological Seminary
442 Men enrolled Southern Baptist Theological Seminary
657 Men and Women enrolled Southwestern Theological Seminary

1,505 Grand total enrollment

10 1-3% RELIEF & ANNUITY BOARD

Relief beneficiaries last year 1,255 — 656 ministers and 599 widows.

8/15% W.M.U. TRAINING SCHOOL
136 Young Women In Attendance

2 1/5% SOUTHERN BAPTIST HOSPITAL
12,769 Patients Last Year. Over 3,000 Charity Patients.

6% MISS. BAPTIST ORPHANAGE

Population of 161 boys and girls reported. 1939 receipts: Support Fund \$25,601.90, Building Fund \$29,197.55. Total \$54,799.45.

3% MINISTERIAL EDUCATION

82 ministerial students reported.

1% MISSISSIPPI BAPTIST HOSPITAL
5,896 patients last year. \$63,869.13 free work done last year.

We hereby certify that: Every penny of your Cooperative Program Dollar goes according to the PLAN of Southern Baptists and Mississippi Baptists. Every penny of designated funds goes to the cause for which it is given. Every penny of monies given for Baptist obligations goes for that purpose.

Signed, D. A. (Scotchie) McCall, Corresponding Secretary-Treasurer
P. S. Send all monies through your Mississippi Baptist Convention Board Office, Box 530, Jackson, Mississippi.
MISSISSIPPI BAPTIST CONVENTION 1940 GOAL FOR ALL PURPOSES \$225,000.00.

(Please Post In Home)

RICHTON BAPTIST CHURCH, RICHTON, MISS., 8 YEARS AHEAD OF BUILDING PROGRAM!



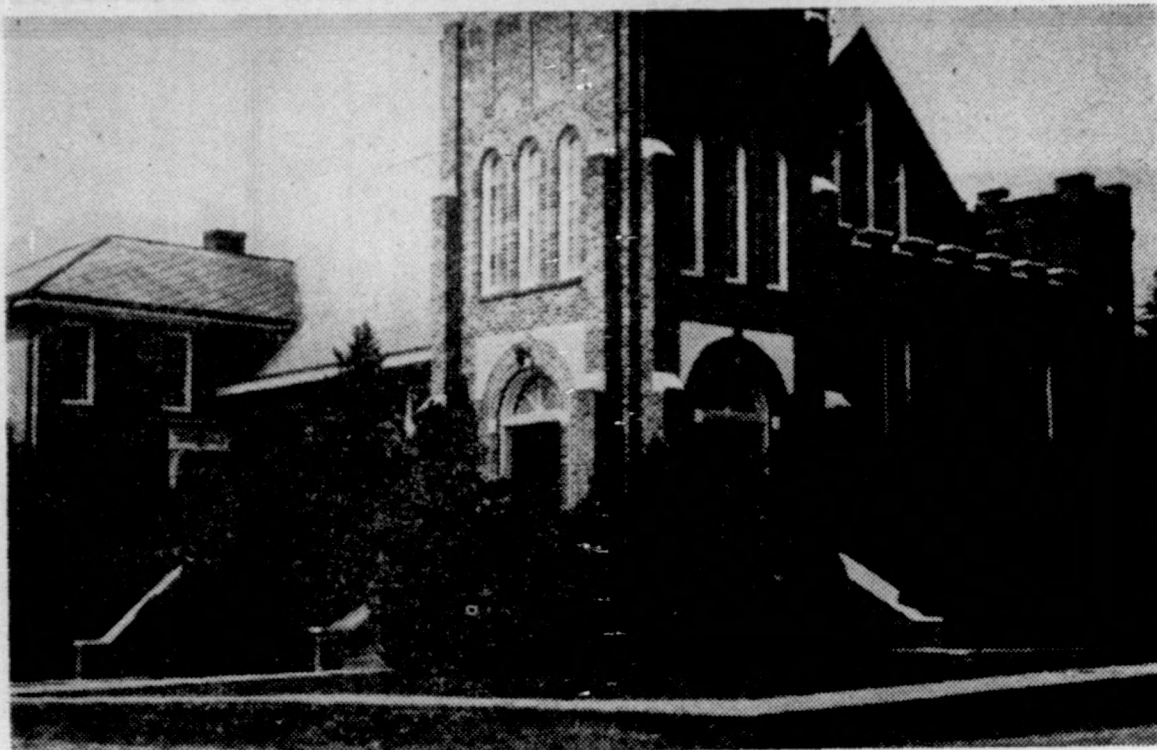
MRS. CARL HENDERSON
President of W. M. U.
Richton Baptist Church



J. W. POPE
Superintendent of S. S.
Richton Baptist Church

PROGRAM AT DEDICATION Richton Baptist Church

9:45-9:50—Dismissal S. S. and Announcements.
9:50-9:55 — Doxology. Pianist, Mrs. Josephine Smith.
9:55-10:00—Prayer, Rev. E. A. Kelly.
10:00-10:05 — Awakening Chorus by Choir.
10:05-10:15—Introduction of Dr. J. E. Green of Laurel. Talk.
10:15-10:20 — Male Quartet of Richton, "Jesus Paid It All."
10:20-10:30—Talk of Ben. M. Stevens of Richton.
10:30-10:35 — Mixed Quartet of Richton.
10:35-10:40—Prayer by H. W. Powell.
10:40-10:50 — Introduction of E. C. Fishel of Hattiesburg. Talk.
10:50-11:00—Solo, Mrs. Jimmie Street of Laurel.
11:00-11:50—Introduction of Rev. J. H. Cothen of Hattiesburg. Dedication Sermon.
11:30-12:00—Dedication Services. Unveiling Dedication Tablet. Closing Dedication Prayer by Rev. T. R. Coulter.



This striking edifice was begun in 1927 under the pastorate of the Rev. J. L. Lowe and was completed in 1928 under the pastorate of the Rev. J. H. Cothen, who served during the period 1928-36. Three years ago, at the time of the calling of the Rev. T. R. Coulter, the present pastor, there remained a total of \$9,550.00 of outstanding bonds maturing finally in 1947. During this last three years under his able leadership and the fine cooperation of the leaders of the church, its entire membership and the outstanding citizens of the community, the entire debt has been liquidated 8 years ahead of time at a saving of better than \$2,200.00 in interest. During this period, the church has gone from half-time to full-time service and has had a splendid increase in membership.



REV. T. R. COULTER
Pastor Richton Baptist Church

THE FIRST RICHTON BAPTIST CHURCH Erected in 1905-06

Richton Baptist Church was established in 1905. First pastor, Bro. R. J. Loper, was pastor of Beavercreek Church at the time of its dissolution, and continued in charge of the new organization until January 1, 1907, being succeeded by Bro. A. M. Sheppard, who resigned Jan. 1, 1908, Bro. T. J. Moore, from Jan.

1, 1908, to Jan. 1, 1910, Bro. E. W. McLendon served the church till early in 1913, Bro. S. G. Pope, taking up the work where Bro. McLendon left off and continuing for about two years, or till some time in 1915. Bro. E. R. Henderson served until Oct. 15, 1916. Bro. J. B. Polk, served till about the middle of February 1918. After brother Polk left we were without a pastor for about a year. Brother J. N. McMillin, served until Feb. 14, 1919, Bro. J.



W. ARCHIE MOSER
President of B. T. U.
Richton Baptist Church

L. Lowe, came February 1919, and remained until Nov. 1, 1928.

Bro. J. H. Cothen, came Nov. 1, 1928. The first church house was dedicated in 1905-06. The building was dedicated on first Sunday of May, 1906, the sermon preached by Rev. A. V. Rowe.

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Sunday School Department

E. C. WILLIAMS, SECRETARY
JOHN A. FARMER, ASSOCIATE
MISS RUBY TAYLOR, ELEMENTARY SEC.

JANUARY 8, 9

In the First Baptist Church, Jackson, beginning at ten o'clock in the morning, Monday, January 8, and closing at noon Tuesday, January 9, the fifth consecutive annual state-wide meeting of Sunday school associational officers and selected representatives will be held.

1940 is the last year of the Five-Year Program of Southern Baptists that began in January, 1936. Beginning that year, and each year since, a meeting of this kind has been held for the purpose of helping all associational officers to be better prepared for their work. The one in 1940—January 8, 9—will very probably be the last of its kind in several years.

As heretofore, the meeting this year will be under the direction of the Sunday School Board workers of Nashville. This means the very best in the Sunday school field.

This year also the Sunday School Board will pay 2c per mile each way for one, two, or three cars from each association to bring the associational officers or selected representatives. Each person will pay the other expenses, which will be one night in Jackson and the few meals of the trip.

Since this is the last year of the Five-Year Program, we are most anxious for a good representation from each association in the state. Let the superintendent make definite plans as to the cars and who is to go in each one.

Many of the associational officers of 1940 are new. This meeting, January 8, 9, will be a wonderful opportunity for them—as well as all others—to get a great start for the year's work. The meeting will be both divisional department conferences to discuss the practical plans of the work, and also general sessions for information and inspiration.

1939 was a year of advancement in every item of work of the Sunday school department. Let's all join hands and hearts in aims, plans, and purposes to make 1940 even greater in reaching more people for the teaching of the Word, the preaching of the gospel, the winning of the lost, and in developing Christian character.

Pray for our meeting January 8, 9; make definite plans to attend; get a full representation from the association; come with the one purpose to be better prepared to make the New Year the greatest we have yet had among all the good years that God has so kindly given to us.

ALVA, KENTUCKY

Just a few lines to let the brethren in Mississippi know how we are faring here in the mountains in old Kentucky. We have just closed a series of services here at the Alva Baptist Church in which 112 came forward confessing Christ as Savior and eight came by letter, etc. The

meeting continued four weeks, closing Sunday night, December 17. Suitable preparations had been made for the meeting with approximately 40 prayer meetings in different parts of the town distributed over several weeks' time. The Brotherhood sponsored the revival assisted by the other auxiliaries of the church and the preaching was done by Evangelist C. L. Hammond of Fountain City, Tenn. Brother Hammond resigned his great church at Corbin, Kentucky, to enter the evangelistic field and he is doing a splendid job of it in his new endeavors. He is mighty in proclaiming the glorious gospel of Christ. If any of the churches in Mississippi should secure brother Hammond for evangelistic services they would rejoice together in the victories won. He has been prominent in the Brotherhood movement in Kentucky, and the South in general. We have a progressive Brotherhood here at Alva that brother Hammond and his men from Corbin assisted us in organizing.

Our work seems to be going well for God and I am baptizing new converts all along. May God bless the great Baptist cause in Mississippi.

Most sincerely,

H. C. Clark, Pastor.

BR

BAPTIST RESCUE MISSION
By J. G. Chastain, Lexington, Miss.

—O—

Dr. J. W. Newbrough was preaching to the Mexicans in Texas when our Home Board induced him to come to New Orleans to labor with the aliens. The depression coming on, our missionary found multitudes of tramps, men and boys from all parts, wandering through the city streets. They were footsore, hungry, and had no friends, food or shelter. Few of them were Christians.

On February 11, 1927, Dr. Newbrough established the Rescue Mission, where the Gospel has been preached every night from that time until the present. A carefully kept record shows that more than six thousand of these destitute wanderers have been led to Christ. Out of the Rescue Mission has grown the Emergency Home for unfortunate young women. Many of these girls have been reclaimed and happily converted.

The two missions are two blocks apart, but under the same administration. In establishing them, Dr. Newbrough has immortalized himself. Public announcement has been made that he has resigned from this work, and is returning to the Spanish work in Texas.

As a friend of the Rescue Mission enterprise, I am happy to announce that the Home Board has secured Rev. Clovis A. Brantley, who has taken charge as acting superintendent. He has been associated with Dr. Newbrough for several years, and is familiar with the work.

The main object of this article is to encourage all the friends of this great enterprise to continue their loyalty and support. No other states have been more generous in supporting these missions than have Mississippi, Louisiana, and Texas. For special information, address: Rev. Clovis A. Brantley, 740 Esplanade Ave., New Orleans, La.

RESOLUTIONS OF RESPECT FOR BRO. JAMES MONROE COOPER

—O—

Brother J. M. Cooper was born near Collinsville, Miss., on Sept. 20, 1855 and died on Sept. 20, 1939, making him just eighty-four years old to the day. He had been in very poor health for more than a year and the call of the angel of death came probably as a welcome release from the suffering he had undergone during the last year. He had often expressed himself to friends as being entirely ready for the call when it should come.

Mr. Cooper was married to Miss Alice Stribling in 1875 and to this union were born 8 children, three boys and five girls. Mr. and Mrs. Cooper had the good fortune to see all these children live to be grown and settled in their own homes. All are still living. Mrs. Cooper preceded her husband to the grave in 1923.

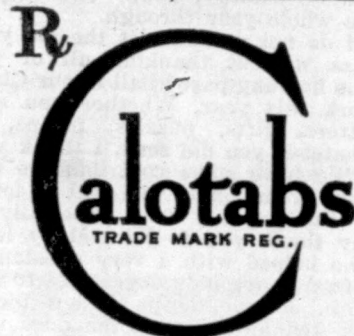
Brother Cooper joined the Presbyterian church with his wife while both were still young. About 1890 he united with the New Hope, now the Neshoba Baptist Church and as he lived in the different communities finally again becoming a member of the Neshoba church in 1923 when he came back here to live and remained a faithful member of

this church until the day of his death.

Therefore be it resolved by the Neshoba Baptist Church in conference, that we as a church extend our sympathy to the family in their loss of a loving father, and as a church, we have lost a faithful member and the community a worthy citizen.

Second, resolve that a copy of these resolutions be written into the minutes of this church and a copy be sent to the Baptist Record for publication.

Nat Gully
J. G. Houston, Sr.
Edgar Bassett.



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The Children's Circle

MRS. FRANCES LIPSEY STEELE

(Address all communications to Mrs. Frances Steele, Magee, Miss.)

My Dear Children:

The best wish that I can make for you in this new year of 1940 is that each one of you may be healthy, happy, and useful. Does that seem a strange New Year wish? It won't if you stop to think how unhappy you would be if you thought you were useless. For the sake of the "h's", we'll say it this way: May you be healthy, happy and helpful the whole year through.

I do not want to let the old year pass without thanking all of you who had any part at all in our Circle work this year. Whether you sent letters, gifts, puzzles, poems, or whatever you did send, I thank you.

We have some contributions this week from donors who sent no letter to the page. I want especially to say thank you to Miss Mary King who helped with a very substantial gift. We are indeed grateful to her. Also, Fannie May Henley tucked her Jeannie Lipsey Club dues in a beautiful Christmas card. I'm so glad that Fannie Mae has not outgrown the Children's Circle. It would hardly seem right without her. To these and any others whose names we do not call, we are greatly obliged.

And now, I'm asking you to help to make our Circle better this year than it has ever been. Won't you?

With love,
Mrs. Frances Steele.

BIBLE STUDY

Paul Comforted by the Lord—Read Acts 23:1-11.

The next day, when the chief captain wanted to know certainly what the Jews accused Paul of, he commanded all the council of the Sanhedrin to meet together, and brought Paul down and set him before them. Paul looked earnestly upon them and said, "Men, and brethren, I have done only those things which my conscience told me were right, until this day." Then, Ananias, the high priest, ordered those who stood near to smite him on the mouth. Paul said, "God shall smite you, you hypocrite, for pretending to try me according to the law and then before I am proved guilty commanding that I be smitten." The Jews asked him "Would you insult the high priest?" Paul answered, "I did not know, brethren, that he was the high priest, for God's word says that we must not speak evil of the ruler of our people." Paul began again to speak, but soon the council was in such an uproar that the chief captain, fearing that Paul might be pulled to pieces by the mob, commanded his soldiers to take him from them by force, and bring him into the castle.

The next night, while Paul was kept a prisoner, the Lord Jesus came and stood by him and said, "Fear not, Paul, for as you have spoken for me to the people of Jerusalem, so shall you also speak for me to the people of Rome."

Crystal Springs, Miss.
December 16, 1939.

Dear Mrs. Steele:

I was very much surprised when I read the Baptist Record and found that I had been awarded the prize for the best poem of the older children. The Bible is lovely. I appreciate it very much as I have never had one like it before. I also want to congratulate Shirley Stanley and hope she is as happy as I am. I enjoyed every poem that was written. Please send me the names of the judges that I may write them.

Much love,
Nattie Pierce.

I'm glad you like your prize, Nattie, and I hope you'll read it regularly. I'm sorry I can't give

you the judges' names. They consented to act as judges with the condition that their names not be revealed. However, I gave your letter to the chairman of the committee, so they have received your thanks.
—F. L. S.

Brandon, Miss.
Dec. 16, 1939.

Dear Mrs. Steele:

I am sending ten cents for the orphans for Christmas. I was nine years old November 23rd. I go to Sunday school every Sunday if I am not sick. Rev. Wayne Alliston is my uncle. I guess you know him. He has just been out here for a visit. I enjoy the Children's Page all the time. I have my Christmas tree up. It looks real pretty.

Best wishes to you and all the children.

Beatrice Alliston.

Thank you for your contribution for the Orphanage, Beatrice. I hope you had a merry Christmas, and that the happiest of new years awaits you.—F. L. S.

Dear Mrs. Steele:

I am a little girl eight years old. Have blue eyes, brown hair and am in the third grade. I live with my "Aunt Joe" and she takes the Baptist Record. We all enjoy it very much.

One day as I was singing I composed a poem. I am sending it to you. I hope to see it on the Children's Page. I am also sending a dime for the Orphanage. My poem:

The Birth of Jesus
Over a stable shone a bright star
Shepherds saw it, and came from afar

There they found Baby Jesus asleep
on the hay
So silently, so quietly, there He lay.

They gave Him jewels and perfume
and gold
Those are some of the things I've been told

Though Baby Jesus was born on the hay
He gave this world Christmas Day.

—June A. Edwards,

P. O. Box 193

Moorhead, Miss.

June, we're sorry that your letter didn't come in time for your poem to be in the paper before Christmas. Keep on singing and creating your own songs. Who knows what might happen! Thank you for your offering. Tell Aunt Joe it reached us all right.—F. L. S.

Beldon, Miss.
December 18, 1939.

Dear Mrs. Steele:

I am a little girl nine years old. I have a little sister and mother and father. My birthday is the 9th of May. My little sister's birthday is the 14th of April. I am in the 4th grade. I like school very much. My little sister is in the primary. I hope to see this in print.

Yours sincerely,
Mary and Annie Russell.

Welcome to our Circle, Mary and Annie. A happy New Year to you both.—F. L. S.

Enterprise, Miss.
December 19, 1939.

Dear Mrs. Steele:

As this is our first time to write to the Circle we want to ask membership in it. Most of us take the Baptist Record and enjoy the Children's Page. We think it is a fine work you are doing, helping to care for the orphans and helping educate a missionary.

Enclosed please find one dollar and fifty cents (\$1.50) as a Christmas offering to the orphans and the B.B.I. student. Please divide it

equally between them. We wish you a Merry Christmas and a Happy New Year.

Yours truly,
Intermediate girls' Sunday school class, Mrs. Hardy Dear, teacher—Julia Ellen Andrews, Louise Bryan, Nell Johnston, Ruth McKee, Virginia Smith, and Mildred Wilkins.
Mrs. Dear and girls, we thank each of you for your gift. We are delighted to have you in our Circle. A happy New Year to you.—F. L. S.

110 N. Main St.,
Statesboro, Ga.

Dear Mrs. Steele:

This is my first time to write to the Children's Circle but I read it very often.

I am 12 years old and in the 7th grade.

My daddy, Dr. C. M. Coalson, is the minister of the First Baptist Church here.

I am enclosing a nickel to be used as you think is best.

Your new friend,
Carolyn Coalson.

Carolyn, we are pleased that you are interested in our Circle even though you are from another state. Your contribution shall be added to our scholarship fund. Thank you for helping.—F. L. S.

Escatawpa, Miss.

Dear Mrs. Steele:

We are sending fifty cents for the orphans. We enjoy reading your paper and we will try to send some more money for you later. We take up a special collection in our class every Sunday for the orphans. We have been doing this for quite a while.

Wishing you a Merry Xmas and a Happy New Year.

Sincerely yours,
The Jr. Class of Escatawpa.
Valeria Lopez, Teacher.

Thank you, Miss Valeria, and every member of the Junior class, for this offering which you make to the Orphanage. I hope each of you had a Merry Christmas and that the New Year has many good things in store for you.—F. L. S.

Father: "Son, can't you cut down on your college expenses? You're ruining the family."

Son: "Well, I might possibly do without books."

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The Baptist Record

Published every Thursday by the Mississippi Baptist Convention Board

Baptist Building
Jackson, Mississippi

D. A. McALL, Cor. Secretary

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THE BAPTIST RECORD

Jackson, Miss.

JANUARY

January!

January is here

January begins a New Year

January is the time to take stock

January is the time to correct mistakes

January is the time to make good resolutions

January is the time to put good resolutions into practice

January is the time to join the Baptist Hundred Thousand Club

January is the time to pay my Club dues and get another Club member

January is the time to work and pray, night and day for a Debtless Denomination.

THE BAPTIST HUNDRED THOUSAND CLUB MEMBERSHIP CARD

1. I want to help my denomination get out of debt and stay out of debt. Please enrol me for the membership checked below:

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() Multiple Membership, \$.....a month;

() Joint Membership, 50 cents a month (each);

() Group or Circle Membership. Name of Group or Circle.....

() Memorial Membership \$100.....

2. This membership is for.....years beginning....., 19.....

3. Credit this membership to the organization checked below:

() Church () W.M.U. () B.T.U. () Sunday school () Brotherhood

My name.....Address.....

Name of Church.....Association.....

(Sign, detach and hand card to your Pastor or Treasurer who will report to J. E. Dillard, 161 Eighth Ave. N., Nashville, Tennessee).

Baptist Training Union

Aim—Training in Church Membership

AUBER J. WILDS
LUCY CARLETON WILDS
OXFORD, MISS.

STATE SECRETARY
ASSOCIATE SECRETARY
JACKSON, MISS.

"SEZ I TO MYSELF—"

Sez I to myself, as I grumbled and howled,
"I'm sick of my church," and then,
how I scowled!
"The members unfriendly, the sermons too long—
In fact, seems that everything's wrong.
I don't like the singing; the church—a disgrace,
For signs of neglect are all over the place.
I'll quit going there, I won't give a dime;
I can make better use of my money and time."
Then sez my conscience to me, sez he,
"The trouble with you is, you're too blind to see
That your church reflects you, whatever it be.
Now, come, pray and pay and serve cheerfully;
Stop all your fault-finding and boost it up strong.
You'll find you'll be happy and proud to belong.
Be friendly and willing and sing as you work,
For churches aren't built by members who shirk."—Copied.

The chances are that no reader of the Baptist Record will find this poem to fit their case but just in case you might know of one whom it might help we give it here. Why not determine that 1940 will prove each one of us to be a more loyal church member.

FOR EVERY REMEMBRANCE

The Wilds family wish to express thanks for every friendly remembrance during the holiday season. Many were those who remembered us. We appreciate, more than we can tell you, every single kindly thought expressed. Our desire is that we may so live and serve that we may be worthy of your friendship.

New Unions At Moss Point

Recently the Training Union at Moss Point, under the leadership of Miss Christine Sanders, Director, had a Training School for all the unions, and as a result of the work a Baptist Adult Union and a Story Hour were organized. Congratulations, Moss Point! We believe that this is going to add strength to the Training Union, and that will mean progress in the whole church program.

At the suggestion of Pastor J. F. Brock the folks showered the State Secretary and his associate with about forty-five pounds of pecans. What a gracious way to say, "Merry Christmas." They were certainly appreciated.

Vicksburg First Starts the Year With Fully Departmentized Training Union

Following an enlargement campaign the last of September, the First Church, Vicksburg, has com-

pletely departmentized their Training Union, and thus start the new year with an organization sufficient, and capable of developing a Training Union that shall enlist the wholehearted cooperation of the church. Following is the list of general and department officers: Director, Ralph Adams; Associate Director, George W. Metz, Sr.; Secretary, C. C. Lee; Chorister, R. R. Wessells; Pianist, Mrs. George Metz, Jr.; Special Feature Director, Miss Mary Virginia Bennett; B. A. U. Director, R. B. Bishop; Young People's Director, Stuart Ward; Intermediate Director, Harry Sherard, Jr.; Junior Director, Mrs. W. S. Burke; Story Hour Director, Mrs. O. L. Wood; Pastor, Dr. Swan-Haworth. In each department this splendid church has several individual unions, with a growing interest and efficiency in work.

Daily Bible Readings For All Unions

You will notice that beginning with this year the Daily Bible readings for each union is the same. For the Juniors sometimes the number of verses are shortened, but the

reading taken from the same chapter. This is going to make the readings more interesting as the family can discuss the readings and thus make the meaning more generally understood. The Sunday School Board now promotes two splendid courses for Bible readings, one for private devotional reading by the individual as outlined in the Training Union periodicals, the other for use in the family altar as outlined in the Sunday school periodicals. Let this be the year when every Baptist Record reader shall use both, set up the Family Altar if you do not already have it in your home, and then for your private reading use the Training Union suggestion.

There Are No More Junior and Intermediate B.Y.P.U.'s

Yes, we have no Junior or Intermediate B.Y.P.U.'s any more! BUT we still have the boys and girls and we still have the organizations for training. We have simply changed the name and dropped the letters B.Y.P.U. These letters now apply only to that group we used to call seniors. We have now have: The Children's Story Hour; The Baptist Junior Union; The Baptist Intermediate Union; The Baptist Young People's Union,

(B.Y.P.U.); and The Baptist Adult Union. Along with this change in name, the literature for this quarter carries the new name. We will also notice the difference in style of literature and you will like it for it has been changed to supply a better program, with better helps for leaders and all. USE THE LITERATURE—ALL OF IT—IT REPRESENTS THE BEST MATERIAL.

A young lady entered the stationery store and asked for a pound tin of floor wax.

"I'm sorry, miss," said the clerk, "all we carry is sealing-wax."

"Don't be silly," she snapped. "Who'd want to wax a ceiling?"

"He's been sitting there all day, doing nothing but wasting time."

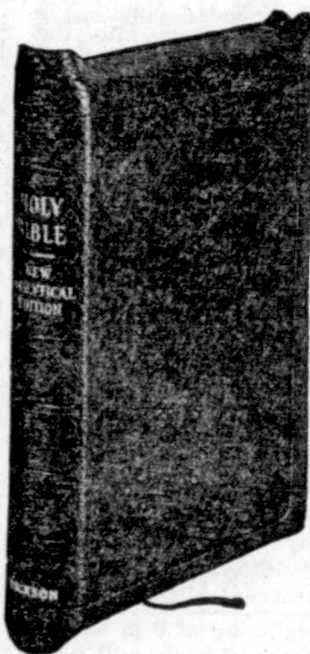
"How do you know?"

"Because I have been sitting here watching him."

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BIBLE MEDITATIONS CONCERNING THE FUTURE LIFE

V. P. Young

(Continued from Last Issue)

Paradise Moved to Heaven:

Now we want to prove this: Let us turn to II Corinthians 12:1-4 (get your Bible and read). Paul here tells us of a man who was caught up, perhaps in Vision, into the "third heaven." The third heaven always means the abode of God in the Bible. Then immediately following Paul says that the man was caught up into Paradise. Where was paradise? Not in Hades, where it was located previous to the resurrection, but it was now in the "third Heaven," the "heaven of Heavens," the place where God lives and dwells. In other words, Paul makes the third Heaven and Paradise to be one and the same place. This fits in exactly with the passage that was read from Ephesians, telling us that when Christ ascended, He led the place of "Captivity" Hades "captive." From that moment of our Lord's resurrection and ascension, the souls of all who died in Him, go not into an intermediate place, but into the very presence of Christ Himself.

A great many people whom we admire and love attempt to prove that those whom we have lost by death, who died in the Lord, have not gone into the presence of Christ, have not gone to heaven, but into an intermediate place. For quite a while I accepted this view, but when I began to study the Bible carefully, I found out that they were wrong and that this theory failed to fit in with the Scriptures. We want to prove to you now, that the Scriptures teach just what we have been saying; that when a Christian dies, his soul goes into the presence of Christ to remain there until the resurrection.

First, we refer you back to Stephen, who, when dying, saw the Lord and with a face that shown in its rapture like the face of an angel, he cried out, "Lord Jesus receive my spirit." Stephen didn't expect to go into an intermediate place. Had he gone to an intermediate place, his soul would still be there unto this moment and he would not get to see the saviour any sooner than I will. But no, that was not his expectation. He expected Christ to receive him into his own presence. If the Bible isn't clear on this, it isn't clear on anything.

Second, in Philippians 1:23-24, Paul says, "having a desire to depart and to be with Christ." He didn't say that he had a desire to depart and go to Hades. He believed that when he departed from this life, he would go to be with Christ.

Third, in II Corinthians 5:6-8, Paul says that to be "absent from the body is to be at home with the Lord." To die and go into an intermediate place would neither mean for us to "be at home" or "with the Lord." The only thing that this Scripture can be reasonably made to mean, is that when a Christian dies, his soul leaves his body and goes to be at home with the Lord Jesus Christ.

Fourth, the language of Corin-

thians 5:1-4, is to the same effect. Paul says, "for we know that if our earthly house of this tabernacle was dissolved, we have a building of God, an house not made with hands, eternal in the heavens." There is no hint there in that passage of an intermediate place, but rather the thought is that when our earthly bodies dissolve in the dust of the earth, we shall be clothed upon with a habitation that God has in heaven for us.

Fifth, in Revelations 6:9-11, we read of those who suffered death by martyrdom for Christ's sake. Let us read this passage: (Please read). The picture given here is not of the souls of the righteous dead crying out from Hades, from an intermediate place, for vengeance, but the picture is that of the martyrs, crying out in heaven. They could not cry out in heaven, if they were not in heaven, but in an intermediate place, neither if they were asleep.

Other scripture could be given but to my mind, it is unnecessary for the scriptures given are plain and irrefutable. It seems to me that nothing is plainer from the scriptures than that when a Christian dies, his soul goes immediately into the presence of his Lord. No gloomy expression of existence among the shades as was thought and taught by the heathen peoples of ancient times, is in store for the saved man or woman, but a life lived in heaven with God, the author and source of all joy and happiness, dwells and reigns supreme.

We believe that sometime, when God's people reach the very borderland, and when the soul is poised on the very brink of eternity, that just as Moses from the Mount was permitted to look over into the Promised Land, that God permits a look into that land of eternal day that is that soul's destination. He let Stephen see into Heaven, and he beheld Jesus there, and we believe that sometimes today, He permits people to see things that are hidden from ordinary gaze.

CHRISTIANS THROUGHOUT THE WORLD TO PRAY FOR SOULS DEC. 31

Atlanta, Ga. — Churches from Maryland to Arizona will join Baptists of every land in a day of world-wide prayer for souls on Dec. 31, according to Dr. Roland Q. Leavell, superintendent of evangelism of the Home Mission Board.

Services beginning at 9 p. m. and ending just after midnight will mark the opening of the Southwide Baptist Evangelistic Crusade for 1940, the success of which, Dr. Leavell says in the January issue of Southern Baptist Home Missions, "will depend in a large measure, humanly speaking, upon how the pastors plan ahead for a perennial month-by-month program of evangelism in the churches."

The watch night service Dec. 31, he added, will provide inspiration and power for evangelism. Suggested plans for the service, carried in the December issue of Southern Baptist Home Missions, can be had in mimeograph form by writing to Home Mission Board, 315 Red Rock Building, Atlanta, Ga.

B. O. B. F. By Bryan Simmons Field Representative

New Year's Greetings to you! Our wish and prayer for all our readers is expressed in the words of the beloved John, found in III John 1:2: "Beloved, I pray that in all things thou mayest prosper and be in health, even as thy soul prospereth."

Gratitude

We are grateful to God and to our many friends for the many happy remembrances and substantial gifts that have come to the Orphanage children during the Christmas season. The children are enjoying the toys and eats and will use gratefully those things which have been sent in for service. They are happy and grateful now and that gratitude will intensify with the years.

The New Year

This is the beginning of the third year of our re-building program. For the sake of some who failed to read a previous article, let me say that in two years we have completed three dormitories, the Superintendent's home, converted his former home into a dormitory and completed the kitchen and dining room section of the Administration building. At present the contractor is working on the other sections of the same building, which, when completed, will house the business offices and the chapel and assembly rooms for Sunday school and B.T.U. work.

Two more buildings should go up during 1940; but it is hard to say which is the more necessary, a new laundry and work-shop to take the place of the present dilapidated fire-hazard or another dormitory to house many of the children now needing our care. May the Lord lead his people to provide both buildings during the year.

Money Sources

After two years of solicitation, some may say, "Where will the money come from?" Some will come from individuals who are paying monthly; some from Sunday schools who have pledged to give monthly; some from persons who have already given and some from sources yet untouched.

Many churches have not yet been visited and many others were visited at inopportune times and we hope to get responses from a goodly number of churches in both classes. Some Sunday schools started to giving monthly offerings and, for some reason, failed to keep it up. We are hoping these will renew their purpose.

The sources are manifold; but oftentimes, the approach and response are not easily secured.

An encouraging letter came recently from the pastor of a church that has contributed \$250.00 a year for two years out of its regular budget, saying the church would continue that as long as our building program is in progress. A pastor just going to a new field, told me the church had already included B. O. B. F. in its budget for 1940.

As someone else has said, I am going into the new year, "Praying just like it all depended on

God and working just like it all depended on me."

Of all my readers I ask your prayers, your contributions and your aid in securing an open door.

MEMORIAL

Around the rising of the sun on November twenty-sixth, nineteen hundred thirty-nine, the guarding angels hovered around the bedside of Mrs. Cora Marble Bolls and carried her soul to her heavenly home, the place she had to tenderly prepared for herself during her earthly life.

She was a consecrated member of the Baptist faith, but was liberal in her views believing that all who live for and with Christ are equal. She was a devoted mother, grandmother, true friend and charitable neighbor.

I have known Mrs. Bolls a long time. She like her brother Walter Marble were among my best friends. In memory they will ever live and their outstanding willingness to serve will be an inspiration for us to follow.

"The strife is o'er, the battle done;
The victory of life is won."

A friend,

T. R. Shields,
Church Hill, Miss.

TITHING EDUCATION MADE EASY

Any church may now put on a Ten Weeks' course of tithing education, right in the midst of its other activities, and at a ridiculously small cost.

The Layman Company, which has distributed many millions of pamphlets on the tithe, now announces an attractive series, at so low a price that distribution to an entire church through ten weeks costs only three cents and a half per family.

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A MARRIAGE ANALOGY

When a woman is married to a man do you suppose there is any question in her mind as to her relationship to her husband? No, not one bit in the world. She knows the man loved her, and proposed to her. And she knows that she loved him and gave her consent to become his wife. She also knows that by legal proceeding, the proper authority pronounced her the wife of her husband, after that she had uttered the words, "I will." She knows she is living with him and that they are "one flesh." There is no question in her mind as to her relationship to him.

The same thing is true of those who have been married to the Lord Jesus Christ. Romans 7:4: "Therefore my brethren, ye also have become dead to the law by the body of Christ; that ye should be married to another, even to Him who is raised from the dead, that ye should bring forth fruit unto God."

We know that Christ loved us, and proposed to us with these words: Matt. 11:28: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Jno. 6:47: "Verily, verily, I say unto you, he that believeth on me hath everlasting life." We know that we were dead in sins; but when we saw the great love wherewith He loved us; who "suffered for our sins, the just for the unjust, that He might bring us to God," that He won our hearts, and we gave our consent to receive Him, as our very own. We know that we accepted Him and we know He received us; and we know that it is written in Rom. 10:9-10: "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved." We also know that we said to Him, deep down in our hearts, "I will," and we know that He saved us; and we know that He came into our life that very moment; and we know that we are living with Him; and we know that we are one with Him. There is therefore no question as to our relationship to Him.

It would be impossible for us to have such an experience, and not know it. There are two experiences in my life that are outstanding, wherewith I was so impressed that I will never forget the surroundings. One is the day I accepted the Lord Jesus Christ as my Lord and Saviour, and the other is the day when I married my wife.

My friends, if you have any doubt in your mind as to whether or not you have the Lord Jesus Christ in your life, it is just that certain that you have not. For just as sure as a woman knows when her husband comes into her life, just that sure we know when Christ comes into our life.

You may say: "Is that not putting it too strong?" No! I wish I could make it stronger than that, for just as sure as the "murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone," just that sure shall the "fearful and unbelieving," also have their part in the same place. (Rev. 21:8).

J. T. ROGERS AND WIFE CELEBRATE GOLDEN WEDDING ANNIVERSARY

An occasion that stands out as one of the most unique of its kind ever known in Salem community was enjoyed Sunday, December 5, 1939, when a vast crowd of relatives and friends of Mr. and Mrs. Joe T. Rogers gathered at their home six miles north of Collins to celebrate, with them, their Golden Wedding Anniversary.

The "bride" and "groom" lived again the happy romance of fifty years ago and were the happy recipients of many lovely gifts as well as hearty congratulations and many other expressions of good will.

Seated side by side, the gay "young couple," attended by Mr. and Mrs. N. D. Rogers enjoyed the singing of "When You and I Were Young Lora" by a quartet composed of Mrs. Capp Rogers, Mrs. E. D. Martindale, E. E. Rogers and Willie T. Rogers. This was followed by a very humorous and appropriate historical reading setting out the high points of the romantic courtship of "Joe and Lora" more than a half century ago, given by Mrs. T. A. Hester. Other numbers consisted of a poem read by Mrs. Hester and a chorus "Put On Your Old Gray Bonnet."

After these numbers the couple stood with their attendants while their pastor performed the Golden Wedding Ceremony.

One of the unusual features of this occasion was that Mr. N. D. Rogers, who stood with them, was one of their "waiters" at their original wedding.

The concluding feature of this event was the serving of one of the most bountiful and delicious dinners ever enjoyed by a happy and hungry crowd, each of whom gave ample expression, both by "word and deed" of their great joy.

Those enjoying this elaborate celebration consisted of the children, grandchildren, relatives and friends, the total crowd numbering more than 125 people.

This honored and loved couple have the very best wishes of all their friends for many more happy years together.

ORATORIO BY SOUTHWESTERN

The Choral Club of Southwestern Baptist Seminary, under the direction of Professor I. E. Reynolds, presented the oratorio by Handel, The Messiah, for the twenty-fifth successive year on the week before Christmas. The chorus of approximately one hundred and twenty-five voices was assisted by the orchestra under the direction of Professor Wayne Dunlap of the School of Sacred Music. The soloists this year were Mrs. Harry Hamblen, of Lawton, Oklahoma, soprano; Mrs. Holt Hubbard, of Fort Worth, alto; Professor E. L. Carnett, head of the Department of Voice at the Baptist Bible Institute, tenor; and Professor Edwin McNeely, head of the Department of Voice at Southwestern, bass. Professor William Bar-

Do not be satisfied until you "make your calling and election sure."—J. E. Heath, Winona, Miss.

clay, head of the Department of Organ, and Mrs. Edwin McNeely accompanied on the organ and piano. The presentation of The Messiah is an annual event connected with the Homecoming of the students of the School of Sacred Music of the Seminary. This year the Homecoming was begun with a banquet, whose chief speaker was Dr. J. Howard Williams, pastor of the First Baptist Church of Amarillo, and president of the Baptist General Convention of Texas. Dr. Williams spoke on the relationship of the pastor to the music program of the church.

An old negro down in Alabama was asked what he would do with a million dollars if he were given it. Harassed with his no account boy the old man spoke on this wise: "Yo' sutin'ly is a wuthless son," he declared one day to his oldest. "It's a good thing fo' you I ain't rich." "What yo' talkin' about, pa?" asked the youth. "What yo' think yo' do ef yo' had a millyum?" "Ah disinherit yo'—dat's what Ah do!"

Nurse: "That new patient in ward 344 is very good looking."

Head Nurse: "Yes, but don't wash his face. He already has had that done by six nurses and he's beginning to complain."

ELLISVILLE B. S. U. HAS STUDY COURSE

The Baptist Student Union of Jones Junior College enjoyed a profitable and inspirational Study Course last week.

Ora Lee Wells, Student Secretary at Mississippi Woman's College, led the students as they studied Methods of a Baptist Student Union. Miss Wells made the meeting very interesting. Each evening she brought with her a "special feature" to vary the program. The Woman's College quartet sang one evening; on another, Myrtis Foster of Jackson furnished music with her accordion; Mae Elizabeth Brigrance of Mt. Olive added to the program one evening with a vocal solo; and Maxie Stonerod of Pennsylvania spoke at one of the meetings.

Students of Jones Junior College are very grateful to Miss Wells and those who came with her for a most pleasant B. S. U. Week.

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Mississippi Woman's Missionary Union

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W.M.U. Watchword: "Laborers Together with God."—I Cor. 3:9.

Watchword for year: "Be ye steadfast, unmovable, always abounding in the work of the Lord."—I Cor. 15:58.

Shall we put the two together and give them in this manner each time we meet—We are "Laborers Together with God," therefore we will "Be steadfast, unmovable, always abounding in the work of the Lord."

We are hoping to have our full apportionment of \$7,000 for the Training School Building Fund by the close of January. If your W. M. U. hasn't sent in its apportionment, I hope we will receive it soon.

When we planned the dates for our Institutes, we failed to consider the Associational Sunday School Conference sponsored by the Sunday School Board to be held in Jackson, January 8 and 9. Knowing that many of our W.M.U. group are also Sunday school associational officers, we believe best to change the dates so there will be no conflict.

The meetings will be held as follows instead of the itinerary printed last week.

January 10—Quitman.
January 11—Pascagoula.
January 12—Lumberton.
January 15—Starkville.
January 16—Corinth.
January 17—Pontotoc.
January 18—Senatobia.
January 19—Clarksdale.
January 22—Greenwood.
January 23—Winona.
January 24—Jackson First.
January 25—Walnut Grove.

The changes are those in black face type.

The following greetings have been received from Miss Waldemira Almeida of Brazil. Many of our Mississippi people will be interested in this message.

Last year at this time I was at House Beautiful, after five months of traveling and attending camps in your country. In all of the eight states where I had the privilege of visiting and attending 22 camps I received the most cordial hospitality. I enjoyed those experiences thoroughly, and today cherish the sweet reminiscences of those wonderful days, where I had the privilege of learning so much about your work, leading me to think more about our W. M. U. work in Brazil.

Then I began to think I could do more for my Master not only being a Christian teacher and helping in Sunday school, with Sunbeam, Y. W. A. and B. T. U. but giving my whole time to the cause, working with W. M. U. And while I studied in House Beautiful my desire grew deeper and deeper.

How I love House Beautiful! Never in my life have I been in a place where I felt the Christian atmosphere as in House Beautiful. I like to think about it and I wish I could tell it to every member of the W. M. U. who helps to support it: if it is pretty outside the building, words fail to describe how lovely it is inside, adorned with those young Christians, who have decided to live Christ-like and give themselves to the cause. O, how grateful I am for the privilege of being one of that big family during seven months! How much more wonderful and dear God has been to me.

Today, while I see the realization of my dream, because I am now working in W. M. U. Literature Department in Rio de Janeiro, I lift up

my heart daily and thank God for this great blessing in my life, praying for the success of your work, your missionary task, transforming people and giving them the knowledge of the true happiness in Christ, our Lord and Savior.

I am sincerely grateful to the women of W. M. U. of Oklahoma who gave my scholarship during seven months I was in House Beautiful. I thank every one of you, my dear friends, very much for all the pleasure and blessings you made possible for me. I wish I could put in words the deep gratitude and love I feel in my heart. It is impossible though, but God who knows all things will recompense you for all the kindness and thoughtfulness to me.

To My Fellow Baptist Women throughout the World:

My dear Friends:

At the Congress in Atlanta last July the Executive Committee of the Baptist World Alliance decided to appoint a Women's Committee of the Alliance. The idea in forming the committee was that interest and participation in the work of the Alliance might be extended among our women, and that from time to time we should keep each other informed of what women on both sides of the Atlantic as well as in other parts of the world are doing.

The outbreak of war has somewhat modified our plans, but we are still resolved to keep in touch and to help each other in every possible way.

In the meantime may I, as Chairman, send you on behalf of the new Committee our warm-hearted Christian greetings? I pray God to bless you all wherever you are and to give you that inward "peace which passeth all understanding."

The war has brought any number of opportunities for the Christian service which women can render. In many countries there are homeless and poverty-stricken refugees from other lands. We must do all we can for them in the spirit of Him who said "Inasmuch as ye did it unto one of the least of these, ye did it unto Me." In some countries there has been exacuation of women and children from certain areas to others, involving the breaking-up of family life and residence among strangers. We are certain that everywhere Baptist women will do their utmost to make the newcomers at home in their unfamiliar surroundings and to help them mentally, morally and spiritually.

There are some possessions which the human family cannot afford to evacuate, and foremost among these is the cure of souls.

The more desperate the needs of mankind, the more vital it is to keep the ministries of the Christian church at their maximum of power and comfort.

We represent many nations; we differ in many of our views, but we are at one in our belief that the last word in human affairs is with Jesus Christ our Lord. It may be that in recent years we have stressed too exclusively His true humanity, and have overlooked or taken too lightly His true Lordship in the affairs of the sinning and sorrowing human family.

Our duty is clear. It is to stand fast by Christ and His church and by His grace to continue to serve Him and our brothers and sisters for whom He died to the utmost of our capacity and opportunity. In every country the "consecrated ingenuity" of Baptist women will find openings for Christian ministry.

It will be helpful to us all to hear at intervals from our fellow-believers whether living in war areas or in those parts of the world which are at present clear of the dreadful shadow that

overhangs others.

We must and will pray without ceasing for each other, and for the whole world that the Kingdom of God may come and His reign of righteousness, love and peace be established in all the earth.

With every good wish for abundant blessing in your work as Christians and as Baptists, I am

Yours in the one great fellowship,

Eva Brown, Chairman of the Women's Committee, B. W. A.

The following letter was sent on December 10 by Dr. Hallie G. Neal:

Dear Miss Mallory;

I am sure you will rejoice with me that our little Mexican society of some six or eight members at Laredo, Texas, is catching a vision of greater things. We kept the Lottie Moon Week of Prayer, meeting every night and inviting others to meet with us. There were 43 different persons who met with us. We had an average of 19 persons at a meeting. The offering was \$11. That for a society that had never kept a Week of Prayer until in the fall when we had the Week of Prayer and Offering for State Missions.

I had the opportunity to meet with the American ladies three times and went one day to a workers' meeting of this association during the week where I said a few words about the work in Mexico.

THOU HAST SOLD THYSELF

That is what Elijah said to Ahab more than three thousand years ago. The man who advocates the licensing of liquor to save money in taxes has sold his soul for a pittance in pennies. Everybody knows that knows anything that licensing liquor sales means the sale and drinking of more liquor. And everybody knows that the drinking of liquor has wrecked homes, destroyed men's minds, rendered them unfit for business, increased the number of crimes, taken its toll of lives and sent many a man to hell. No drunkard can inherit the kingdom of God.

And the man who in the face of all this can advocate the licensing of liquor to save a little money in his pocket has sold himself for just that amount. He is not one particle better than a man on a jury who accepts a bribe in order to bring in a verdict which sends an innocent man to the penitentiary.

The Christian Index' issue of Dec. 21 is printed in green, its symbol of Christmas and perennial freshness.

Dr. W. D. T. McDonald, Southern Baptist Missionary to Chile, died Dec. 18, the tenth missionary to pass away in 1939. He was born in Edinburgh, went to Chile as an independent missionary, later accepting appointment of the Foreign Board of the Southern Baptist Convention.

Regular quarterly meeting Jones County Associational Brotherhood, with West Laurel Baptist Church, 7:00 p. m., Monday, January 8th. Theme: "Church Loyalty Campaign"; speaker, Dr. Norman W. Cox, Meridian, Miss. Every church in Jones County expected to be represented. Pastors and laymen of churches near Jones County are invited to attend this meeting. The program: 7:00-7:30, Fellowship; 7:30-7:45, Devotional and Song Service, led by Walter Grafton; 7:45-8:15, Business and individual Brotherhood Reports; 8:15, Message by Dr. Cox. We are expecting 300 men.—Harry Smallwood, President.